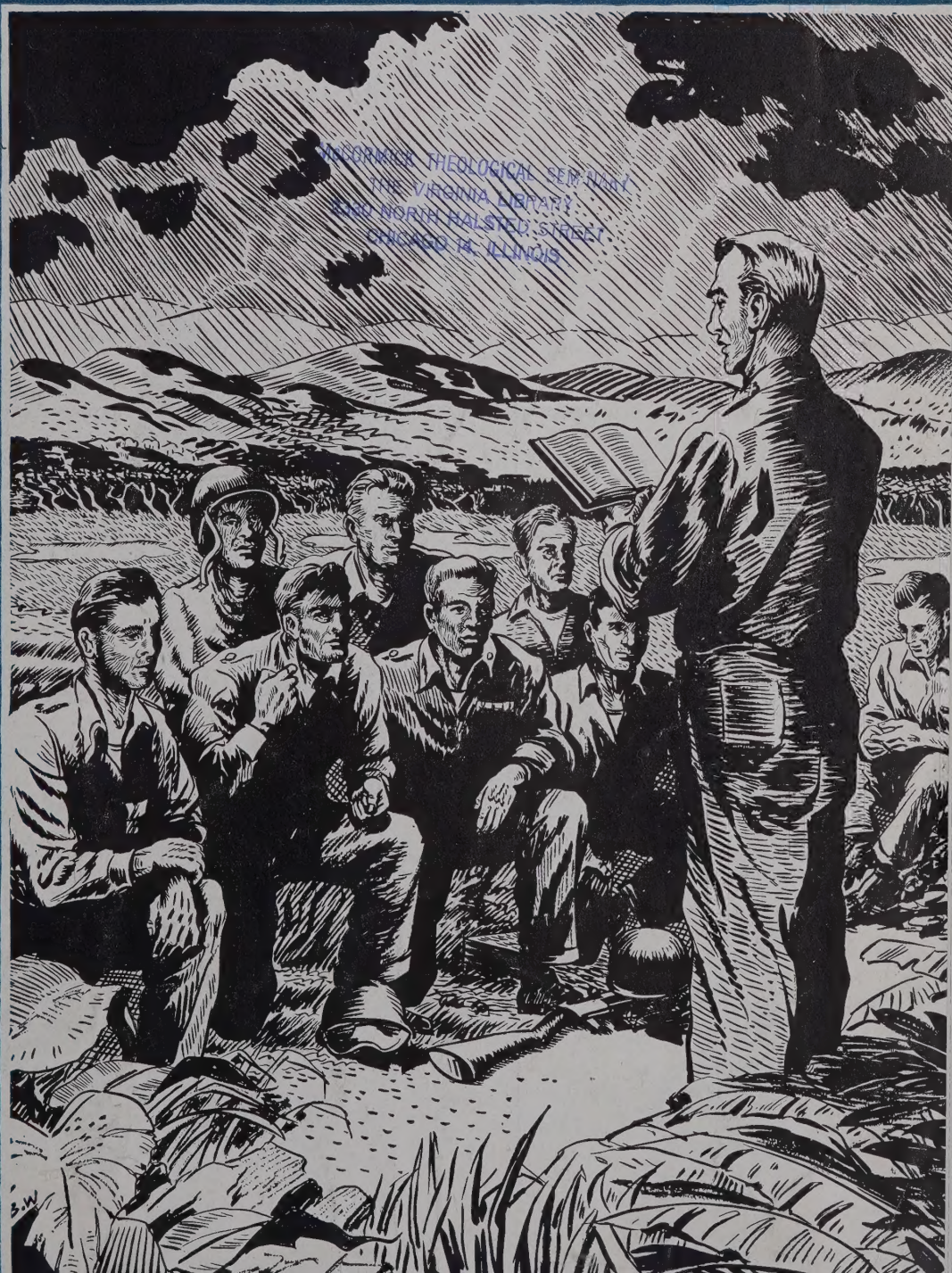


The Pastor

NOVEMBER

NINETEEN AND FIFTY



The Pastor

DEDICATED TO THE MINISTER'S WORKSHOP

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NOVEMBER, 1950 • VOLUME 14 • NUMBER 3

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THE COVER: World Peace Sunday, November 12 this year, will find the earth still torn by war; but the men fighting our battles will be yearning more than any of us for the Peace of God. The drawing is by J. Burnard Wiley, Methodist Publishing House artist, Nashville, Tennessee.

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THE PASTOR published monthly, except August, at 815 Demonbreun Street, Nashville, Tenn., by The Methodist Publishing House. Address all communications to 810 Broadway, Nashville 2, Tenn. Subscription price, \$1.25 per year; single copies, 20c each. Entered as second-class Mail Matter at Nashville, Tenn., under Act of March 3, 1879, and accepted for mailing at special rate of postage provided for in section 1103, P. L. R. Act of October 3, 1917.
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THE PARSON was just tasting his forenoon coffee when his friend asked, "How are things in the Church?"

"Well," countered the parson, not wishing to lose the initiative when a serious question was raised, "it depends upon what you mean by the Church."

"Why, everybody knows what the Church is," said his friend.

"But they don't," insisted the parson. What do you mean by the Church?"

"Well," his friend answered, "naturally I think in terms of my own church. We have a fine little church and we go there on Sunday to worship God. We have other activities, too, such as the midweek prayer service. Of course we are a part of a larger group, which is the entire Methodist Church. We are rather proud of the fact that we now have nearly nine million members; some of them, of course, are not active. I, personally, like to take a broad view of the Church. After all, we have something in common with the other churches. I suppose every one of them has some of the truth, but no one of them has all the truth.

"Quite true," interrupted the parson, "but if we want to know really what the Church is, we have to deal with the important things."

"What do you mean?" his friend asked.

"Well, you are aware of the present-day movement toward world-wide Christian unity, and you would probably agree that these days, when we think of the Church, we must think in world-wide terms."

"Yes."

"The important things are what I would call the marks of the true Church. I think the average Christian—including the average preacher—loses sight of the real characteristics of the Christian Church. That's why we tend to go off on all sorts of tangents, for example, when we get into the field of social action."

"What are these marks of the Church, Parson?"

"I can mention a half dozen characteristics. Let me give you my own ideas and you can think them over. It seems to me that if we are going to define the Christian Church we must start at its center. The thing that united the first Christians was their conviction that *Jesus is Lord*. This meant not simply the Man of Nazareth, but the resurrected Christ. If you can get what I mean, you will see that you and I are today as close to Christ—or we can be—as was the Apostle Paul on the road to Damascus.

"Then we come to the fact that the true Church is a community. People who say that they can take the

Church or leave it alone simply do not know what they are talking about. To be a Christian you must be in the community of believers, which extends beyond the bounds of your parish or our town or the nation: this community of believers transcends all geographical lines and the entire span of history. It is not something we are *for*, but something we are *in*."

"Uh huh."

"But it is made up of a certain kind of believers. As one writer has said recently, it is the 'fellowship of resurrected sinners.' I know that the last thing a fellow wants to admit is that he is a sinner. But we all are, whether we know it or not. Only sinners who have been transformed are members of this community we call the Church.

"One thing we are most inclined to forget is that the Church is holy. I mean simply that it is God's Church and not man's. It is only by the grace of God that the true Church exists. The Church, you see, was constituted by God through the resurrection of his Son Jesus Christ. Any characteristic of the Church that you can name always gets back to that 'center' I first mentioned.

"There is another mark that springs out of this last proposition: the Church in fact exists in two worlds, one which is supernatural and the other natural. The Church comes to you and to me from beyond history. Yet it touches us in history, because that is where we are. But the Church gets its true meaning from the Eternal."

"Well. . . ?"

"If you are still looking for the spark that keeps the true Church going, I would say that we have it in its inauguration by the Holy Spirit. The dynamic of the Church began back at Pentecost. The way that the Church keeps moving is by making a witness. If the Church can't witness, then it isn't the Church. The reason so many present-day churches are dead is that they can't make an effective Christian apologetic—a witness. The true Church reaches out to all men through the believers who are in it. This, I think, is the clue to an understanding of these marks of the Church and to its meaning for us today."

"I never thought about it quite that way, Parson. . ."

"If you want to check me, why not go home and read your New Testament? Meanwhile, I've got work to do. Since we've been sitting here I have hit upon enough ideas for a whole series of sermons on the meaning of the Church."

With that the two took leave of each other, having sipped the last of their coffee.—N.S.C.

Ordination and the Sacraments

Controversy over the authority of unordained ministers—a matter needing Methodists today—almost caused a serious division among the early American followers of Wesley. How our pioneer kinsmen met and settled this issue is discussed by the pastor of John Street Methodist Church, New York, N. Y.

By

ARTHUR BRUCE MOSS

THE 1948 General Conference enacted legislation that rather strictly regulated the administration of the Holy Communion in charges served by unordained men. As a result, a debate has arisen in Methodism over the authority of "orders" and the meaning and spiritual worth of the sacrament. In this article sporadic references are made to the parallel problem that so drastically beset American Methodism in our first quarter century. The purpose of this statement is to attempt an analysis of the older struggle of our church. The facts our founders faced plus their ultimate formula for action perhaps will be valuable for us today.

Methodist preaching and Societies of the Wesleyan type became firmly established during the late 1760's at three points along the Atlantic seaboard—Maryland (inland from Baltimore), New York, and Philadelphia. (The order of names is alphabetic, as the exact time schedule is undetermined.) The men who organized these first Societies and founded two of them in possession of settled property were laymen, pure and simple. They were (Maryland) Robert Strawbridge, farmer; (New York) Philip Embury, carpenter and teacher; (New York and Philadelphia) Thomas Webb, gentleman, wounded veteran, retired army officer, and governmental agent.

Each of these men had come to America with his family on personal venture. Each happened to hold a lay preacher's license from Wesley. But they had not been sent by him, nor did they carry ecclesiastical instructions or authority from him. Indeed, he did not know of the work they started until the rapid growth of their Societies posed serious problems—the sacrament being one—for

which his advice and aid had to be sought.

At home in Britain no great question emerged in the Wesleyan Societies concerning the sacrament. Access was readily had to churches where ordained ministers made the Communion and Baptism available to qualified persons at stated services. Theoretically, the same condition was presumed to obtain in America. It was exceedingly difficult for the average home-dwelling Englishman to envisage conditions of life where such spiritual privileges had scant existence in fact. Indeed Wesley, even with his breadth of administrative experience and unusual comprehension of spiritual need, seemed strangely impervious for years to the acuteness of this situation in Colonial America.

Conditions in New York and Philadelphia approached those of Britain, and this problem did not there become accentuated. However, the rapid growth of early Methodism was not in these cities. It came in the far-flung areas of the deep hinterlands, primarily to the south and west. Into these wildernesses Methodist itinerants followed the hardy pioneers. They were all lay preachers incapable of administering the ordinances or sacrament. Thousands of pioneers were won, family life maintained, the social order brightened and sweetened by their apostolic consecration. Yet at their hands, no platen of bread or holy chalice could be received by the faithful.

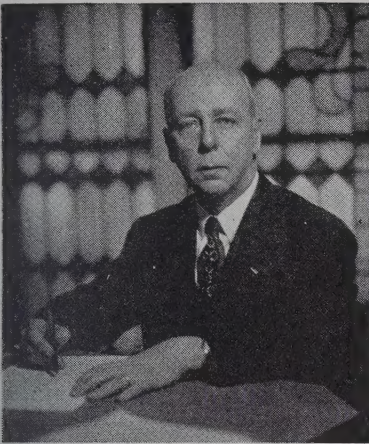
Arriving in the mid-1760's in the farming area of Frederick County, Maryland, Robert Strawbridge promptly opened his house for preaching. Soon followed the farming and pioneer groups that were to keep him ever on the move. Always a stubborn nonconformist in attitude,

Strawbridge began administering the sacrament himself. His lay brethren in the itinerancy remonstrated with him, but he continued in the practice, deeming the need of his groups and his own sense of personal independence of greater worth than mere regularity of procedure.

Then in 1771, Thomas Webb sailed to England. He was convinced that ordained missionaries should be sent to America by Wesley. Failing to secure approval for such helpers, Webb did succeed in obtaining the designation of Rankin and Shadford, lay preachers. These men, with the addition of Yearbry as a volunteer, sailed with Captain and Mrs. Webb, at Webb's expense, on their return to America. The party reached Philadelphia on Thursday, June 3, 1773, according to Asbury's Journal.

Six weeks later, in the middle of July, 1773, the first formal Conference of Methodist preachers in America was called to meet at St. George's Church, Philadelphia. There were ten present, including Webb and his three recruits. Every one of the ten was a layman; none possessed ordination not even Asbury. Numerous items were discussed, conclusions being phrased in precise resolutions. Chief among the problems faced was that of the sacrament. It was known that Strawbridge, along with other unordained preachers in his region, was administering the sacrament to the people.

The reason for Strawbridge's absence from this Conference is not clear, but his point of view was full understood. This conclusion was reached: "Every preacher who acts in connection with Mr. Wesley and the brethren who labour in America strictly to avoid administering the ordinances of baptism and the Lord



unremitting and heroic zeal by the Methodist itinerants. A further complicating factor appeared in the realm of religion through the disintegration of many parishes of the Church of England. Nearly all the Anglican clergymen, located in interior parishes, returned to England, as the suspicion of patriots was fanned in the months before the flame of actual conflict engulfed the land.

Robert Williams was the first Methodist to organize Societies and establish circuits for preaching. In 1775 Asbury sent Shadford into the area, and Rankin followed him, touching counties and sections not yet visited. The growth was phenomenal. "The revival was the chief means of increasing the membership of the Methodist Societies in Virginia from 955 in 1775 to 2,456 in 1776, and 3,449 in 1777. Of 6,968 members reported to the 1777 Annual Conference, [the total for all American Methodism] 4,379 were in Virginia and North Carolina."²

Simple trails through untouched wilderness joined the tiny settlements. Climbing the course of tumbling brooks, impassable in flood, was often the only way to get over the rugged terrain. Living conditions, crude and appallingly unsanitary, greeted the itinerants. Yet these brave lay preachers overcame all obstacles in their zeal for the Kingdom. They went into wide reaches no ordained minister had ever penetrated. Accompanying Williams, Shadford, Rankin, and Asbury, Devereux Jarratt (an ordained Anglican minister) toiled to the limit of endurance, as no other could properly present the sacrament, or conduct the other ordinances for the newly won people. Naturally, then, from these vast circuits came an insistent demand for some adjustment that would provide the sacrament on occasion.

Matters came to a head in the Conferences of 1778, 1779, and 1780. Plans actually were adopted in the 1779 Conference to set up a presbyterial form of government for the Virginia division, providing a procedure for ordination that attempted to satisfy the sacramental issue. This plan, however, threatened to create a

schism in the total organization—a disastrous effect that would nullify whatever local gain there might have been for the sacrament. William Watters, senior American-born preacher and Methodist leader during Asbury's enforced residence in the north, wrote of it: "Nothing to me, appeared more formidable, and leading to more terrible consequences than introducing unscriptural doctrines into, or dividing the Church of Christ. I finally came to a determination to endeavor by every means in my power to prevent a division: or if that could not be done, to stand in the gap as long as possible."³

The experience of the following year brought into sharp focus the tragedy and ultimate failure of separatism as the price for an irregular sacrament. Two Conferences were held in 1780—one in the north at Lovely Lane Chapel, Baltimore, April 24, and the other at Manakintown, Virginia, May 8. The northern group took positive action, deploring separation and urging the southern party to lay aside their unprecedented method until a joint conference could be held in Baltimore. Asbury, Watters, Garrettson, and Drumgoole took these conclusions to the Manakintown Conference. Full statement was given by both sides in the debate, the horrid specter of disunion standing stark in the midst.

There seemed no way of adjustment, and the northern delegation retired from the Conference. Asbury wrote of it (Journal, May 9): "We were called to receive their answer, which was, they could not submit to the terms of union. I then prepared to leave the house, to go to a near neighbor's to lodge, under the heaviest cloud I ever felt in America: . . . they wept like children, but kept their opinions." The next morning: "I returned to take leave of conference, and to go off immediately to the North; but found they were brought to an agreement while I had been praying, as with a broken heart, in the house we went to lodge at; and brothers Watters and Garrettson had been praying upstairs where the conference sat."

After the Conference Asbury per-

supper."¹ Following this declaration, a supplemental action announced specific exception in favor of Strawbridge, who was "permitted to administer the ordinances under the particular direction of the Assistant." Asbury was the "Assistant."

Immediately after the Conference Asbury visited Strawbridge's circuit, John King accompanying him. Asbury's Journal entry for Monday August 2, 1773, describes the visitation: "We began our quarterly meeting. After our temporal business was done, I read part of our minutes, to see if Brother S. [Strawbridge] would conform; but he appeared to be inflexible. He would not administer the ordinances under our direction at all. Many things were said on the subject; and a few of the people took part with him." Other entries of like tenor appear under both earlier and later dating. Strawbridge remained adamant, never agreeing to place his unusual status, although fully accepted, within the framework of regular procedure. Had he done so, at that early juncture, much of the bitterness that was to develop in the succeeding decade might well have been avoided.

From about this time, increasing disturbance in the political and social life of the Colonies heralded the approaching Revolution. Little else held attention at the center of men's thinking. Nevertheless, the urgency of religious concern was proclaimed with

¹ Quoted in W. C. Barclay's *Early American Methodism* (Board of Missions and Church Extension of The Methodist Church), p. 55.

² Barclay, *Op. cit.*, p. 61.

³ Quoted by Barclay, p. 62.

sonally covered as much of this wild southern area as he could. He then wrote in detail to Wesley, urging him to propose a solution that would provide a proper base for the administration of the ordinances, and also maintain the integrity of the total work. But it was not until 1784, four years later, that Wesley sent three ordained elders—Coke, Whatcoat, and Vasey—charged with full authority to establish an independent ecclesiastical organization of the American Wesleyan Societies and Conference.

Arriving in New York, November 3, 1784, Coke preached at Wesley Chapel (John Street Church) on three successive days. Then he went to St. George's Church in Philadelphia. At Barratt's Chapel Coke met Asbury. Plans were made for a Conference to assemble at Baltimore in late December, with Garrettson and others riding widely to give notice of the special convocation.

When the sixty lay preachers gathered at Lovely Lane Chapel, Baltimore, Christmas Eve, 1784, they found that everything possible had been arranged to provide for their needs. Coke, Whatcoat, and Vasey were formally presented to the Conference and their credentials established with complete freedom of action in their judgment.

A brief quotation from Wesley's letter of greeting (dated Bristol, September 10, 1784) will indicate his feeling in connection with the particular problem we now have in mind: "But the case is widely different between England and North America. Here there are bishops who have a legal jurisdiction: in America there are none, neither any parish ministers. So that for some hundred miles together there is none either to baptize or administer the Lord's Supper. Here, therefore, my scruples are at an end; and I conceive myself at full liberty, as I violate no order and invade no man's right by appointing and sending laborers into the harvest. . . . As our American brethren are now totally disentangled both from the State and from the English hierarchy, we dare not entangle them again either with the one or the other. . . . And we judge it best that they should stand fast in

that liberty wherewith God has so strangely made them free."

Thus the Methodist Episcopal Church achieved its formal charter of existence, with method and data of organization, sacraments and ritual, orders of worship and liturgy, standards and tests for ordination, plans for developing educational facilities, and a range of other related items. Important as was the problem of the sacrament and its proper administration, central to the thinking and feeling of so many, it was seen to be but one of several questions of major consequence. The place it was to occupy and the richness of meaning attached thereto in the economy and service of the new denomination was determined in the light of the entire spiritual function of the church.

These men appeared to hold no theory of extreme sacerdotalism respecting the sacrament. Neither did they look upon its presentation to the people as simply a properly guarded administrative article. Had the latter approach been the case, they would have agreed to some form of general lay administration years earlier. They stood determinedly on middle ground, holding ordination to be a solemn rite granted to duly qualified men for leadership in the total of spiritual things of which the sacrament was but one phase.

Had they judged ordination more lightly than this, the number of men granted that status at the Christmas Conference would have been far larger than it actually was. Less than twenty were ordained out of more than eighty experienced lay preachers of the connection. And of these, a few felt themselves in need of deeper spiritual vitality before accepting the status of clergymen.

After two decades of hardship, turmoil, heroism, and consecration, the Methodist Episcopal Church came into its own. A chosen portion of its devoted lay leadership was solemnly translated into ordained clergy. By this act spiritual and factual qualification was bestowed upon them to make the sacred elements accessible in city and countryside alike, even to the most distant solitudes of brave pioneer living.

The Church

RECENTLY I attended a conference on labor, management, farm, and church life. I came away with the impression that the prominent laymen representing these various groupings felt that the church should not involve itself in specific political and economic technicalities, but should proclaim the Gospel, which makes clear the ethical principles by which all human relations, economic and otherwise, should be judged.

It seemed to me to be the consensus of opinion that it is seldom the role of the church (meaning here the clergy or official leadership of the church) to act as arbitrator or judge in economic, political, or military disputes. Rightly understood, I think that this lay opinion is essentially correct. It does not say that there are areas of human activity that do not concern the church. The Christian Church necessarily is related dynamically to everything which involves human beings.

There are some practical distinctions that are helpful in seeing the proper role of Christianity. In the first place, there is a sense in which the church is nothing other than all of the people in a congregation, both clergy and laity, united through faith in the living, present Lord. In this sense, wherever any of those people live and act, the church lives and acts. This truth needs to be kept rather more constantly in mind.

Second, there is a necessary functional division of labor between clergy and laity. This practical division started in the early church, and both the Acts of the Apostles and the letters of Paul speak of this practical necessity. It is based upon inherent differences of talent, and the obvious need for co-operative specialization. It is not an absolute division of interest but one of responsibility and action.

Third, if the clergy does its job

and Social Action

By **ROBERT E. SANDERS**

The Christian Church finds its distinctive role in society by preaching the Gospel and relating it to all human problems—not by unqualified endorsement of either right-wing or left-wing political schemes, declares the author of this article. He is the pastor of San Marcos Methodist Church, San Marcos, Calif.

well, proclaiming the Gospel clearly, intelligently, passionately, uncompromisingly, then it is relating itself properly and dynamically, and most acceptably, to all human problems. It thus relates itself through the many capable laymen who are properly qualified in their respective specialties, who are also part of the church.

There is something presumptuous about a clergy which insists on poking its ecclesiastical nose into every human dispute as though only clergymen had sufficient grace—as though clergymen were not fallible and laymen not sufficiently Christian! If this were true—which it is not—it would reflect upon a clergy which should have done a better job through church schools and in pulpits. The church has its proper channels for letting human beings in both management and labor know that it is interested and cares.

It cannot be said too forcefully that every minister ought to be in intimate touch with all of his people. Likewise, and with equal stress and urgency, the minister must seek to reach those persons yet unchurched. This can be done effectively without taking sides in disputes, except in the sense that there are, Christianly understood, two sides to every dispute: the minister, as an individual Christian citizen, exercises his vote in terms of specific platforms and personalities. But as a pastor to all people, he mediates Christ's impartial love.

The role of the church is always "to preach the Gospel." The Gospel makes clear God's loving concern

for every individual, and on this basis, the worthfulness of each human personality. It does not go into specifics on the indeterminate number of ways this concern can be violated, or how these violations are to be dealt with in terms of rules and regulations.

The Gospel makes it rather clear that law is never quite capable of fulfilling justice in the Christian sense. It supplies the norm of mutual love of God and men, and then men must work out in all of their relationships solutions to their problems, recognizing this norm. The norm is only efficacious as men really love God and their fellow men.

The Gospel makes it clear that the goal of everything in human society is the unlimited fellowship of *agape*. If this fellowship is to be realized at any point, men must recognize their mutual need for penitence, humility, and forgiveness. Once these things are made clear and operative through actual practice, then there is both guidance and motive and power. It is up to men to organize politically, economically, and socially in ways that express this faith.

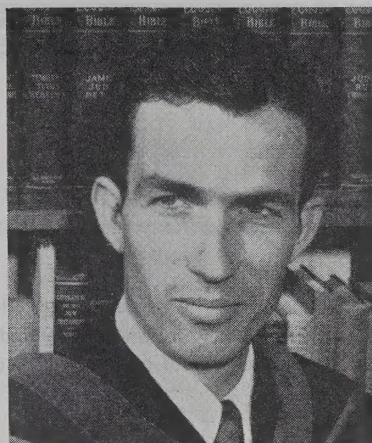
The role of the Christian Church in social action is to furnish the ethical norm through preaching and teaching, and to mediate the power of love's inclinations through worship. Then men have something clear in the light of which to choose, and the motivation to inspire it into action. It is because the leaders of the Church have been fuzzy and foggy in their proclamation of the Gospel that men grope in darkness today. It behooves

the leadership of the church—the clergy—to mind its primary business of understanding the Gospel in its depth and breadth dimensions, then to proclaim that Gospel clearly and fearlessly.

There is a great deal preachers could do to present a more common Gospel to our confused people. Men will inevitably relate the Gospel to all aspects of their lives when they are genuinely touched by it. Let the church create the Christian-value milieu once again. The more the clergy can know about history, about literature as it reflects life, about politics, sociology, economics, and psychology the better—better because it will help them preach the Gospel. Let the clergy, then, as their distinctive task, spend more time in disciplined study, more hours on their knees, and more hours in their people's homes.

It is not the role of the church to determine whether capitalism or socialism best approximates the Christian faith, except indirectly. If churchmen are made Christian, if they are given the clue to what Christian faith is, they will work for the right economic and political order.

It has become a truism almost that the church stands in judgment, through the Gospel, on any and all secular orders, that it identifies itself with none of them. And yet the church is inescapably related to all of them. All things historical stand in need of the processes of redemptive change while at the same time partially serving that redemptive need. Let the church preach the Gospel—in the world.



A minister's wife for twelve years, the author has found that the so-called drawbacks of her life, when examined, prove to be real advantages. Her husband serves as pastor of First Methodist Church, Greenville, Ala.

SOMETHING needs to be said to banish the quaint delusion that the life of a minister's wife is particularly difficult and trying. This is a widespread belief that has some unwholesome effects. Many a young woman feels she would rather marry anyone than a clergyman. In addition, many who do marry pastors do so with the feeling that their life will be arduous, and that they will be at the disposal of critical and ungrateful church members ever afterwards.

Looking for such things, they are inclined to discover difficulties and impositions where none exists. It is axiomatic that one can usually find in people what one looks for, and such preconceived notions can be really dangerous to the peace of mind and disposition of a minister's wife. The most extreme presentation of this idea of the hard lot of these women that I have ever seen was expressed in an article that appeared in *THE PASTOR* ("Should Ministers Marry?" by Ross M. Evans, Nov., 1949, p. 26). The author questioned whether preachers should marry because of the hardships incurred for their wives and children.

Many years ago it was my own firm conviction that I should never marry a minister. I had heard too many tales of ill-kept parsonages furnished with castoffs, of prying, inquisitive members to whom the minister's wife's every move was subject for chatter, of unreasonable demands made upon the poor woman's time and energies. The lot of the children was pictured as even more dire. Their every act was scrutinized with care for signs of ordinary childish behav-

ior; other children shunned them; they were lonely and rebuffed at every turn—so the report went. Above all, in our Methodist denomination in particular, there was the bugaboo of regular moving, of never owning a home or furniture, of having no close friends, of being ever an outsider in many communities. My determination not to become enmeshed in such an unappealing lot fell, however, before the attraction of a particular minister, and in 1938 I plunged, with some qualms, into this supposedly difficult life.

There is no such thing as an average minister's wife, so I cannot claim to be one, but my experience of twelve years must have been similar to that of many preachers' helpmeets. Out of that experience I should like to reply to those who lament the hard path these women must walk.

The first point I should like to stress is that there are few professions or occupations in which a woman can participate with her husband to the extent possible in the ministry. In the best situations they are a team, and the wife can feel more a part of her husband's whole life than most women find possible. True, they do not receive a double salary; but that is a small matter compared to the closeness of companionship which comes from working together so consistently. In few marriages can a wife feel that what she does plays so vital a part in her husband's career. Of course that carries responsibilities, but at least no minister's wife can complain that she knows nothing of her husband's job or is cut off from him by it. That is

doubtless one reason for the low divorce rate among the clergy, for in studies of unhappy marriages, it is frequently found that the wife feels that she shares only a minute portion of her husband's life.

In time this co-operative effort grows to include the pastor's children so that they, too, feel a sense of having a part in their father's job. Handled properly, this can make for an unusual family unity. The children should not be told they must or must not do certain things because they are "the preacher's children," but they should be given a sense of the importance of the church and their part in it.

Perhaps I am insensitive to pressure, but I have never been conscious of unreasonable demands being made on my time and strength by any woman in the four charges we have served. With no effort at all I can call the names of women in each church who did as much as, and often a great deal more than, I ever did. I cannot recall that it was ever suggested to me, even by implication, that I should do a certain thing because I was "the preacher's wife." On the contrary, the things I did were met with such appreciation as to be sometimes almost embarrassing. I cannot remember ever being asked to do something that no one else would do. In fact, in many cases I have felt that too great an effort was made to spare me.

What I have done has been done voluntarily because I believe the church deserves the best of my efforts. My love for the church is enhanced, of course, by its being my husband's vocation, but I have approached church activities like any other active churchwoman. Always I have tried to put these activities first, except where they interfered with proper care of my children, as in

Women

ELEANOR G. NICHOLS

cases of illness, but I have done many things outside the church, too. I have taken part in civic organizations, and during the war emergency I taught in the high school where we then lived. I have never felt that I had to ask anyone's permission to do these things, nor have I been aware of any criticism of my actions. In twelve years as a minister's wife, I have not felt that I was in any way different from other women in the church or under any unusual pressure because of my position.

The matter of inquisitiveness and of criticism on the part of one's members needs to be dealt with more fully. Sometimes I believe that mere friendly interest is mistaken by preachers' wives as undue prying or "nosiness." Having been reared in a large northern city, I was and still am intrigued and pleased by the interest people display in me and my family. It is not in the least offensive but gives instead a real sense of security. Also, people are just as interested in each other, it seems to me, as they are in the minister's family. Friendly concern is very comforting, even when it is expressed a little too strenuously. As for criticism, I have found that the people who are critical of the pastor's family are likely to be just naturally critical people who spare no one, not even their own families.

Poorly built, inconvenient, ill-kept, graceless—these are adjectives applied readily to parsonages. I believe I have had every kind of parsonage experience except that I have never been without water and a bathroom. No one can tell me much about inconvenience, lack of paint, unattractiveness, or even about plain dirt in parsonages. However, when my husband and I have shown a desire to fix up a house, the church members



have responded with paint, renovated furniture, and new equipment. Very often they are really unaware of the actual state of their parsonage.

Inviting various groups to the house from time to time gives the members a chance to see its condition and develop a desire to improve it. Complaint and caustic comment will only irritate people; when the need for improvement is clear to them, they are quick to respond. I cannot speak for other conferences, but in this one the day of rickety houses scantily furnished with worn-out castoffs and totally lacking in conveniences is past. People in the church are developing a conscience about their parsonages. What has been wrong with these homes has often been the fault of the pastors and their families, too. When they take pride in their home, so does the church.

Among the difficulties confronting a pastor's wife and family, moving ranks high in popular discussion. They cannot own their home and furniture; they cannot have intimate friends; they are always strangers in new communities; their children must be wrenched loose from school bonds. True, to give up owning a home is a sacrifice, but this condition is not peculiar to minister's families, and there is a certain excitement and challenge in changing one's abode from time to time.

What does a minister's wife find when she goes to a new community? The very finest people there have her house ready, food in the refrigerator and on the stove, flowers in the liv-

ing room and are waiting themselves in smiling welcome. If she makes any effort at all to become part of that community, she finds herself accepted readily and quickly, with friends and activities in abundance. Her really intimate friends must be among other pastors' wives for obvious reasons, but she need not lack companionship and a full, interesting life if she wants them. Moving from place to place, with all of the adjustments involved, makes for independence of spirit which in the long run of life is of tremendous value. This is a world of change, and those who are too closely bound to particular places and people will suffer immensely with the inevitable changes that time brings. A minister's family learns through necessity to distinguish between the "first" things in life and the inconsequential.

The changes in school and the parting from friends at ages when friendships are intense are hard on the children of preachers. But these adjustments to new environments and people are invaluable experience for the uncertainties of adult life. If by being "the preacher's children" these young people lose the companionship of some youth, it is certain to be those whose friendship would not be the best influence anyway.

If the life of a p. k. is as unhappy, as abnormal, as circumscribed as it is so often depicted, then how can we explain the high number of preachers' sons who follow their fathers' careers, and daughters who go into full-time religious work in our churches and on the mission fields?

Over and above all these things, the family of a minister can feel that it is an intimate part of something of paramount importance in the world—the Christian Church. The family will inevitably have its disappointments, its small frustrations, its financial stringency, but the mightier satisfactions of participating in so great a cause outweigh them all. Such a life can never bring them to a sense of futility, the curse of much of modern life.

Truly, it is a pity that more women and children cannot have the advantages of being ministers' families!

Christianity Is Living Religion

A Sermon by LYNN HAROLD HOUGH

When God lives in the present experience of men, this age of "foolish wisdom" will be displaced by one of "moral understanding." The dean emeritus of Drew Theological Seminary takes his text from Deut. 5:3. This sermon is from an address presented on Canada's National Sunday Evening Hour broadcast.

The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day.

IN HIS fascinating and learned book *The Classical Tradition* (Oxford Univ. Press, 1949), Professor Gilbert Highet has a significant treatment of Petrarch's Latin epic *Africa*. It was written with consummate care and learning, but it was a failure. It was a failure because Petrarch so closely imitated Vergil that there was no full play of the creative qualities of his own mind.

William James made a distinction between secondhand religious experience and that which had a firsthand quality of genuine immediacy. The Book of Deuteronomy pictures Moses speaking to Israel. With the greatest earnestness he declares that their relation to God is not a mere memory coming down from their fathers. It is a covenant made with men who are now alive. He makes it graphic: God made this covenant *with us, even us, who are all of us here alive this day.*

Here emerges the great principle that living religion must always be an experience of living men with the living God.

To be sure, the *religion of memory* has great significance. A rootless religion will be a fruitless religion. History is the memory of the group or the nation or the race. The typical addresses in the Book of Acts come forth dripping with history. In a profound sense Christianity is a historic religion. It has mighty memories which it would be a tragedy to forget. God in history prepares the

way for God in the present experience of men.

What was present at the founding of Old Testament religion is memory to us. What was present at the founding of New Testament religion is memory to us. The words of the prophets become a luminous memory of moral and spiritual insight. The music of the Psalms makes ancient faith immortal in glorious poetry. The figure of Jesus is the most potent memory in the mind of the race. His words leaping from life to life weave the ages together in a tapestry of moral and spiritual understanding. His death upon the cross has become the one fact that changes all other facts.

The history of the Christian fellowship in all lands during all the centuries of its experience gives a soul to civilization and interprets the very truths that the church has been set in the world to declare. We can so fill our minds with these things that they become our mental environment, guiding our thoughts and giving new meaning to our lives.

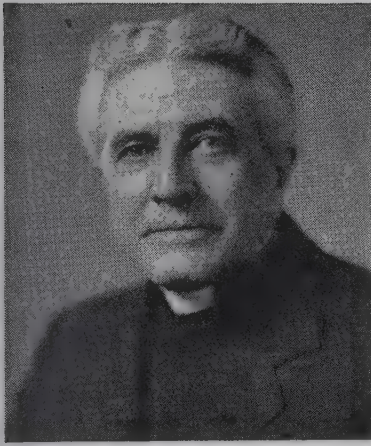
Autobiography is personal memory. And the books in which Christians have told the story of their own experience with God and with men are a part of the treasure of men who walk in the same way today. Deep and brooding minds in many centuries have filled hours and years with rich meditation in the attempt to enter into the meaning of the Christian faith. As we sit alone with their books, the Christian ages become articulate. So the minds of Christians become richer with every passing year. And so the religion of memory

continues to do its great work in the world.

It is also true that the *religion of hope* has great significance. Without the forward look, religion—even the Christian religion—would cease to exist. The shining stars of expectation must always glow.

In our time the writers of deadly pessimism and dark disillusionment have done what they have been able to do in the way of leading humanity into a hopeless land. The religion of hope is the greatest possible contrast to all this. Perhaps the most striking illustration of the contrast is to be found in the New Testament Book of Revelation. Here the whole power of the world is seen set against the sanctions of the Christian religion. Caesar and Christ have met in final and deadly antagonism. And it appears that Caesar will conquer. But a prisoner working in the mines sees a powerful, indeed, an overwhelming, vision of the victory of Christ. He puts his convictions in such graphic and telling form that one sees the forces of Christ victorious in a world which is actually dominated by His foes. The very music of hope and victory bursts out at intervals throughout the book. Indeed, the chorus of Christian triumph strikes its characteristic note. So in the very darkest possible days, Christianity became a religion of hope—and a religion of hope it has remained ever since.

Actually, the faith in a fact beyond the visible facts is one of the most wonderful things in all the world. This faith believes that what has a right to be is actually on the throne of the universe even though appearances all point in the opposite direction. The visible facts may indicate a reign of evil. The visible facts may indicate the moral disintegration and the spiritual bankruptcy of the world. But faith sees a sentence of



that even theism is a matter of personal experience. He likened the experience of men who came to a vivid and compelling awareness of the satisfying presence of God in their own lives to the experience of beholding a glorious sunrise in the Alps.

The sermons of Arthur John Gosip have a place all their own among the most effective utterances of the contemporary pulpit. They have many unusual qualities. There is the wide-ranging intellectual curiosity that gathers honey from many hives. There is the gift for changing words from dead things to balls of fire. Most of all, there is the sense of immediate and firsthand experience of the things of which the preacher speaks. Every sermon is really the account of a personal adventure in living religion. The religion of the present speaks in a commanding voice.

A multitude which no man can number witnesses to the power of living religion in the world today. The loud voices often speak words of jarring discord. But the voices of quiet strength and assurance are speaking if we only have ears to hear them. The worship of the Christian Church, when it is true worship, is an experience of the immediate quality of living religion. The service comes to a climax when something happens in the souls of the hearers now. The whole service comes to its golden moment when Christ comes right into the hearts of his worshipers. The religion of memory ceases to be memory alone and becomes present experience. The religion of hope, without losing its future reference, becomes immediate assurance. The Christian covenant is renewed by living men in the very presence of the living God.

But living religion is an outer activity as well as an inner compulsion. The living creed becomes the accomplished deed. As a matter of fact, the deed works back into the consciousness that inspired it, and makes that consciousness more vivid and more compelling. When you enjoy an experience emotionally and do nothing about it, that experience tends to fade away. When you turn an inner experience into vigorous action, you give it new life and new

power. Thus, the whole world where men act can be brought under the control of that other world where men become aware of God.

The man of affairs finds that his busy areas of activity are presided over and subtly influenced by something which emerges from his inner sense of God. The statesman finds that he receives new motives and, indeed, new powers of wise action from his experience as a Christian. It was thus written of Gladstone after his death that he had so lived and wrought as to keep alive the soul of England.

To us, even us, who are all here alive in the world of today there comes this great summons! Do not be contented with old covenants, notable and great as they have been. Make a new covenant with God today. The world is lashed by fears. It is being broken apart by unnumbered tragedies. The good things have turned sour upon men's lips. Men are being offered poison in the place of food. The forces of decadence and death seem to have assumed a strange and an inhuman power.

The new covenant will change all this. Living religion will come to the world with healing in its wings. It must be received by a great act of heroic faith. It must be received in the very spirit of dauntless courage. It will create men of lofty intelligence—men whose words will have the very qualities of dependable leadership. It will create men of deep loyalty who will give to the best leadership the truest support. It will face the vicissitudes of life with a song in its heart and with joy shining in its eyes. It will answer the sternest hours with adequate deeds.

We began with Petrarch's epic *Africa* because it contained learning without creative power. It is the epic of life which we are to write today. And, as of old, we must say that knowledge without creative power is not enough. It is vital and immediate religion that will change this age of foolish wisdom into an age of moral understanding. It will make our knowledge fruitful. And beyond the smoke and burning of this destructive age, it will renew the life of man.

death already pronounced upon triumphant evil, and a sentence of life pronounced upon downtrodden good. Thus, faith becomes the basis of a hope which cannot be eradicated. The religion of hope keeps the song in human hearts in the darkest days.

But great as is the significance of the religion of memory and full of promise as is the religion of hope, it is in religion as a present experience that Christianity comes to its full power. The religion of the present is vital. *The Lord made . . . this covenant with us, even us, who are all of us here alive this day.* When the living God dwells in the hearts and masters the minds of living men, then religion comes to days of great and overwhelming power.

The great nineteenth-century preacher, Robert William Dale, who made his pulpit at Carrs Lane Church in Birmingham, England, a throne, was one day preparing an Easter sermon. He wrote the words: "Christ is alive." He stopped and looked at them. Great waves of realization swept over his mind and seemed to surge through his whole personality. He walked back and forth in his study, saying over and over again, "Christ is alive." After that experience to the day of his death he always insisted that an Easter hymn be sung in Carrs Lane Church every Sunday. He said that he was determined that one congregation in England should come to know that *Christ is alive*.

The great books of Dale tell us the same story of living and immediate experience. He used to say



Preaching the Biographical

A form of preaching that picks up color and inspiration from the life of one person is the biographical sermon. Though not a substitute for traditional homiletics, this form is well adapted for occasional use at evening services, according to the pastor of Newfield Methodist Church, Bridgeport, Conn.

FOR THOSE who face a congregation twice on Sunday, the second sermon often becomes an unbearable burden. If the morning sermon has been good at all, it has probably used up most of the day's inspiration. And even if it has not been an arrow straight from the heart of God, the evening service with its demands is all too often an unappreciated opportunity.

Such a situation may lead a minister to several temptations. He may consider the evening sermon unimportant, and thereby rob it of its significance before it starts. Or he may feel that the evening congregation can be reached only by an appeal to the sensational, in which case the motion picture producers are rivaled in the search for striking subjects, and Sunday nighters are lured by such titles as "Old Tin Cans" or "Timbaktu Comes to Town."

Or we may do worse and borrow our Sunday evening sermon from a manual, a pulpit journal, or a book of homiletic masterpieces. That sermon is certain to fail in its purpose, for it has no part of us and the congregation knows it as well as we do.

Though we may be willing to borrow the sermon without the inspiration, I wonder why we are not willing more often to borrow the inspiration without the sermon. There has been so much noble and inspired living in the last two or three thousand years that we ought to be able to make greater use of the lives of others. Because it carries its own inspiration and does not depend on feeble preaching impulse, the bio-

graphical sermon may be a solution to the Sunday evening problem.

The biographical sermon is as simple as its name implies. It is merely a sermon built around the life of some person. It is by no means a new device. The preaching of Jesus makes use of the interest of people in other people. All preachers know the value of the biographical illustration. The motion pictures and the radio make effective use of the biographical sketch for educational and commercial purposes. The possibilities of a specialized type of life study for religious education are obvious.

But to go to the extreme and make a sermon out of a biography involves difficulties as well as advantages. It does not solve the problem of preparation; for it takes as much or more time to become so well acquainted with a person that you are willing to talk about him. There is the further temptation to use this more appealing technique in place of the traditional sermon. But if it is remembered that it is intended to be a method for the second sermon of the day, it will undoubtedly remain a secondary type, as it should.

There are, however, quite definite advantages. Narrative material in sermons catches interest. Generally, there is no need for an outline. It grows. The very simplicity of its structure and the interest of its material make it fitting for the typical Sunday evening mood. Then, too, it capitalizes on the interest of people in the lives of others, while it appeals to the thirst for knowledge. To these it adds, without the impediments of formal preaching, the values of religious insights, contrasts, and moral judgments.

The range of subject matter is almost unlimited. Even taboo subjects may be dealt with freely when the life of a person is used as the approach. One would not carelessly attack unscientific ideas of religion in a formal sermon because there is the danger of uprooting a faith without putting another in its place, but one could spend an evening showing the personification of the problem in the tragic and yet heroic life of the Italian philosopher, Giordano Bruno. Rather than bring contempt on the scientist or the religious zealot, the minister might create an objective understanding of the feebleness of religious emotion in judging a scientific fact.

The biographical sermon also has definite educational values. A statistical sermon on medical missions would be about as intriguing as a commentary on Genesis 36, but the life story of a Livingstone, a Schweitzer, or a John Melly would make the theme live. One spends little time preaching church history (valuable as the subject is for the understanding of the life of the church), but one could with complete confidence and good taste preach a series of sermons on such men as Tertullian, Augustine, Patrick, Francis, Aquinas, Wyclif, Calvin, Luther, Knox, and a host of others in whose lives the life of the church has been dramatized. Not only would this give a new sense of perspective for the average listener, but it would also give a more solid foundation upon which the preacher can build the morning sermon.

There are preachers who can talk on the value of the Bible for our modern life and make a creditable

By **EDGAR N. JACKSON**

showing, but usually a recounting of values falls flat. To take Bible characters and make them and their wisdom live again in terms of today's needs stand a better chance of being effective.

Many men find their freedom restricted by pressures when it comes to preaching the social implications of religion. Here the biographical approach is a saving technique, for the preacher can say the same things through the mouth of one who has said them before. Who would be so bold as to criticize the social religion of William Penn, John Woolman, Harriet Beecher Stowe, Frances Willard, or Jane Addams?

Or one could step into the field of the more controversial social problems through the persons of Leo Tolstoy, Powers Hapgood, Charles Kingsley, or Walter Rauschenbusch. Here again, important truths can receive a sympathetic approach through the narrative and personal touch. One does not argue a theory or even present an idea. He merely shows how it grew in the life of another man.

Much of the definitely religious material of life is not made for the formal sermon because of certain artificial restraints of tradition and accepted practice. Beethoven could not be quoted very well as an authority on religion, but he was a master at turning his tragedies into something of lasting beauty. What could be more encouraging to the disheartened than a vivid picture of one who turned all kinds of suffering into great music? Rembrandt and Van Gogh were not entirely exemplary characters, but the wealth of insight into human life and the power to overcome crushing defeat that characterized their lives could be made to serve a definite religious purpose.

Even failures may be personalized to show the problems involved. One could find little sympathetic under-

standing if he tried to preach about the social dangers of unyielding Calvinism, but the life story of John Brown as a zealot of unbridled passion could make the problem stand up and walk.

Usually the reading of two or three biographies will give all the human interest and factual material needed. Brief essays about the persons often give valuable interpretations as do letters and journals. From the collected material the preacher may select as much as he needs to fortify a central theme, or he may let the material develop as naturally as life itself. Or the subject matter may combine the two. It would be hard to find a human subject that personified the theme of self-sacrificing service more perfectly than Madame Curie, and there the theme develops so naturally that it adds its own conclusion.

Any comment or evaluation would be superfluous. On the other hand, with interests as diversified as those of Frances Willard, one might add a five-point conclusion on what Frances Willard would think and do today on such problems as temperance, labor, war, woman's rights, and democracy. Usually the danger would be in the direction of too lengthy conclusions rather than toward brevity.

Certain disciplines are more or less inevitable with any method of preaching. Two or three might be briefly mentioned here. It is well to write the sermon in full to protect one from wandering aimlessly—a temptation that narrative material may easily invite. The manuscript may be discarded after it has served the purpose of refining the material.

Then the danger of idealizing a person must be guarded against. For homiletic purposes it may seem favorable and forgivable, but it will tend to dehumanize the subject and thus lose the reality that is desirable.

And finally, out of respect for the person involved he should not be made too exclusively the vehicle of one's own ideas. Some speculation may be permissible if it is labeled, but generally speaking, the subject seems more at home with his own ideas.

The following list of sermon topics

may indicate some of the uses to which the technique may be directed. While one need never feel at a loss for material for this type of sermon, he must be warned once more against using it too frequently. Once or twice a month, or a limited series during the year, will probably give the biographical sermon its greatest effectiveness.

1. "If Frances Willard Were Alive Today"—Temperance Sunday. *Frances Willard of Evanston*, by Lydia Trowbridge.

2. "John Woolman, American Prophet of Brotherhood"—Armistice Day. *John Woolman's Journal and Other Papers. The Quakers in the American Colonies*, by Rufus Jones.

3. "Thoreau, Prophet of Creative Leisure." *The Heart of Thoreau's Journals*, edited by Odell Shephard. *Walden*, by Thoreau. *Thoreau: The Poet-Naturalist*, by W. E. Channing.

4. "Beethoven, Master of Destiny." *Beethoven*, by Romain Rolland. *Beethoven, The Man Who Freed Music*, by Robert H. Schaffler. *Three Titans*, by Emil Ludwig.

5. "John Brown—Unbridled Passion Endangered His Cause." *John Brown, A Biography Fifty Years After*, by Oswald G. Villard. *John Brown's Body*, by Stephen Vincent Benet.

6. "Madame Curie, Who Made Service of Humanity a Living Ideal." *Madame Curie*, by Eve Curie.

7. "Giordano Bruno and the Struggle of Superstition with Truth." *Life of Giordano Bruno*, by Frith. *Giordano Bruno*, by W. Boulting.

8. "John Wesley and a New Value for Man." Wesley's works. *John Wesley*, by Francis J. McConnell. *The Wesleyan Movement in the Industrial Revolution*, by Wellman J. Warner.

9. "John Melly—Modern Medical Missions in Action." *John Melly of Ethiopia*, by Kathleen Neslon and Alan Sullivan.

10. "Henry Adams—Who Feared the Duties of His Day." *The Education of Henry Adams*, an autobiography. *Mon Saint Michel and Chartres*, by Henry Adams.

11. "Rembrandt—Who Made Shadows Live." *The Life and Times of Rembrandt*, by Hendrik W. Van Loon. *Three Titans*, by Emil Ludwig.

Clinical Material

Still in distress over his broken marriage and after the failure of a suicide attempt, this hospitalized young man asks for the interview reported here. The pastor-counselor skillfully uses the "reflective method," which reflects without interpretation the feelings of the counselee. The editor's notes are in italics.

Marriage Break Up

MR. CARR, a twenty-two-year-old man, was admitted to the hospital after he took poison in a suicide attempt. I saw Mr. Carr during a previous hospitalization, when he was in the Orthopedic ward for extensive work on his jaws, following a car wreck. He came to my office at the hospital after he directed his nurse to request an interview. He was disturbed, quite upset.

I said, "Come in and have a chair. I'll be with you in just a minute."
"Thanks."

Quickly disposing of another matter, I said, "I appreciate your asking to see me. Feel free to talk as though you had known me always. Frankly, I cannot solve your problem for you, but often it helps to talk things out freely. I am interested in you and want to understand you." (*This is a waste of time and may confuse the counselee by its wordiness.*)

Mr. Carr said, "I feel a lot better, but the doctor tells me I've got to completely forget my wife. They say I'll never be over this until she is completely out of my life. She has been the cause of all my trouble. But I can't just forget her like that. Don't you understand?"

"You've been worried about your wife, and it's hard for you to let go."

"How can I get this off my mind until I know some things I can't find out? If only she would just tell me one way or the other. But, Chaplain, she won't. She doesn't deny anything and she won't admit anything. I know she's done wrong, all right, but I'm not sure. I've got to know. The divorce isn't final yet, but she's been running around, and I don't know the kind of life she's been living. Her job is the kind that could

bring it around easy that way."

"You feel responsible and you suspect the worst. In order to understand you better, I am going to take some notes. You don't mind, do you?" (*Notes may be taken in this way sometimes without seriously affecting the course of the interview. In this situation it seems to have made little difference.*)

"I realize things would have to change if we ever went back together. We couldn't stay around here. We would have to get away from her folks, especially her mother. I wish you could know her mother. She's awful! She's the biggest hypocrite there ever was. You think she would approve of this cigarette? No. Or taking a glass of beer? No. She's too good for that, but she'll talk about everybody and raise so much hell around a man's place he can't stand it. Why even her own son will tell you that no one can get along with her. He won't even let her know where he lives. I don't approve of him either. He's a bootlegger and a gambler—but he don't let folks know, not *his* folks. He belongs to their church and he goes just to keep peace with the old lady.

"Chaplain, is your church anything like the ——— Church? I hope not. They are the biggest bunch of hypocrites. At least I am honest. If I say a thing, I'll do it. I'll never join that church. The only reason I took to beer was because her folks were always bringing it up; them and their church."

"You've been disgusted with the example of religion you've seen among your wife's people."

"Yeah! Who wouldn't be? I'm strong enough. I know I can drink or leave it alone. But I got down on

my knees and promised God if He would help me, I'd never touch another drop. I went to church every day last week before coming out here to the hospital. I talked things over with Mr. A., our pastor. I'm sorry he didn't come out to see me. That's the trouble with a big church; the minister never has time to see you."

"It was a disappointment to you that Mr. A. didn't come out, especially when he said that he would. We are all of us ministering, though, and since I am here I'm glad to help any way I can." (*The opening sentence of this call was not important, but since the counselor is using the reflective method he apparently feels he must reflect even the by-remarks.*)

"Mr. A. tried to talk to Ruth; that's my wife. But she wouldn't do it."

"Your wife resented your putting pressure on her by calling the preacher in." (*This is more of an interpretative remark.*)

"That's right. . . . But I know it's not my wife's fault altogether. She did everything like her mother told her. My mother-in-law wants my wife to push me around just like she does her husband. He's all right, I guess. But he's a little off. He might pick up the telephone book and start laughing silly. Last week one of his relatives went crazy, and they had to lock him up. Living with my mother-in-law would drive anybody nuts. Why, the other day my father-in-law and I were going hunting. You think we got to go? No. She said: 'I've got other plans for this afternoon. You can't go.' We didn't either."

"You feel bitter about your mother-in-law. She really gets under your skin."

"It's made me bitter about preachers too. Do you think they saw my side when Ruth and I had our trouble? They took up for that young preacher against me. They wouldn't believe he could do any wrong. And there he was out at my house anytime day or night. I told him to get out and that I'd kill him

if he ever came inside the house. Chaplain, did I do wrong defending my own home? I wanted to do the right thing. I went to the head preacher of his church there at the college. He told me they would take the license away from this young preacher. But he lied to me. He didn't keep to his word. I found out that after he got to ——— he was still preaching."

"You've been disappointed by those who represent God. You need to talk to someone you've got faith in." (*Again, this does not seem to be a true reflection of the counselor's statement.*)

"I really miss my grandfather. He understood me. You see, he had no one to talk to but me. After he was forty his wife wouldn't have relations with him. She treated him awful. I wish you could have known Pop."

"Pop's your Granddad?"

"Yeah, you see I stayed with him. My parents never treated me right at home. I stayed with Pop most of the time. He was wonderful to me. You understand, he was liberal-hearted with others, but tough on himself."

"You really miss the man you admired."

"Just a few days before he died, he said: 'L. C., I want you to have this watch. Then you give it to your son! I said, 'Pop, I don't want your watch. I just want you to get well!'"

"Do you know what? My father, my own dad, took that watch. You see, I was out there in the hospital and didn't know until it was all over. There wasn't much left in the trunk when the folks got through going through it. Just a few papers and other trinkets not worth a thing."

"You've been disappointed a lot. I understand."

Mr. C. paused, reflecting. Then he continued: "The doctors tell me I've got to forget my wife. I know there's lots of women in the world. Mother and Dad want me to go back with them. You see, the hospital can't keep me here against my will."

"I understand."

"Maybe I'm wrong to even think about going back to my wife. We got along fine as long as we were away from her folks. My mother-in-law ex-

pected me to wash my own clothes and do my own cooking after working all day and going to school at night."

"Your wife and you were both working and you were very disappointed with your home life."

"I'll say! Our place was like a pig pen. My mother-in-law thought I ought to do a woman's work. The old ———, she's to blame. One Christmas my wife and I went to her folks. I said, 'Okay, but next Christmas I'll get the groceries and we'll be at home to ourselves.' You know where I ate the next Christmas dinner, Chaplain? Downtown in a restaurant. Ruth was out at her mother's!"

"You feel bitter about some of the things you've been through."

"Chaplain, I thought I would die when I accidentally looked through my wife's wallet and found a picture of a nude man. My wife got mad when I accused her. She jerked the picture out of my hand and tore it up and flushed it down the toilet. After that I went out and got drunk and did some other things I'm sorry about. But I asked my wife to forgive me."

"You feel bad about some of your own mistakes."

"It all started over that young preacher. He was the first one and there have been four or five since him. One morning he came by the house kinda early. I hadn't been feeling good, so I asked my wife to fix me something to eat. When the young preacher came in, my wife met him at the door in one of those thin black things she bought, and the first thing she said was, 'Had your breakfast, Joe?' She pitched right in and got breakfast for him, but she couldn't do a thing for me, and me there sick."

"Um hum. I see." (*The counselor decides not to try to reflect that one.*)

"That evening we were all going some place, but I was too sick. I said, 'I'm not going.' My wife said, 'I'm not going either, then.' But about thirty minutes later I heard a toot outside. My wife got her things and left. I was sick and all alone."

"You were crushed and disillusioned by these things."

"I don't think I will ever get her

out of my system. If she wanted me and would come back, I would try to go on just like it had never happened. Chaplain, why don't you call her up and ask her just two questions?"

"You feel uncertain. You believe you could adjust better if you were clear on some things."

"Yes. Chaplain, why hasn't she come out to see me? Ask her, too, why she didn't let Mother and Dad see the children. She wrote Mother a long letter and told her how much she still loved me. Then, too, she was nice to me out at the house the other week end. If the court found it out, it would nullify the divorce. But then, just all of a sudden, she was cold and hard toward me."

"Was that the time you took the sleeping pills? Would you care to tell me how you felt about taking them?" (*Here the counselor suddenly becomes strongly directive.*)

"It was rat poison. I was feeling pretty bad, almost hopeless. I went out to the garage and prayed. We have a prayer in our church that goes, 'I've done those things I ought not to have done, and there is no health in us.'"

"You knew that you were doing wrong, but you felt that God might forgive you. I see."

"If I had only stayed on at my old job, then all would not have got in such a mess. But I got a raw deal from my old employer. He had all the 4F's about him in the good spots when we servicemen got out. I just couldn't take it, I guess."

"At times you feel that you acted immaturely." (*This is definitely interpretative.*)

"I guess so, but I was so nervous. You understand how it was with many of us? Many a night I sat up at the foot of the bed with a gun in my hand, just ready for anything to happen. At times I hoped someone might come in. Would he have been surprised!"

"I see, you felt threatened in a vague sort of way. It seemed that it might help settle you if something concrete could have happened."

"Yeah, that's it."

"You've felt uncertain, not sure of yourself, all along. And you desperately want to prove yourself a man."

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Your wife's people didn't understand that—that's why you resented the things they tried to do for you and your family."

"That's right."

"It burns you up when you think of the things you have been through, with so little understanding from others."

"Chaplain, please call my wife. If I just knew two things, I could go on and forget her. I'll never be any better until I know."

"You must go to lunch. I'll see what can be done. Let's have a word of prayer together before you go."

After the prayer Mr. C. said fervently, "Thank you for that, Chaplain. In all the time I was in the hospital, only one of the eight or ten ministers who came in to see me ever prayed. I feel a lot better. Thanks a lot. I'll be back this afternoon."

Mr. C. started to go out, and just as he neared the door, I said calmly, "Oh, by the way, L. C., do you know how they catch monkeys in South America?"

Somewhat surprised, he said, "Why yeah, they put a hole in a coconut and put a lump of sugar there, and when he puts his hand in to get it he can't let go." He laughed sort of sardonically for just a moment of release and saw the pointed meaning himself.

"I guess I'm a whole lot like that right now, just holding on to the whole thing too desperately. I haven't learned to let go. Well, I'll see you after lunch. Thanks, Chaplain."

Pastor's Summary: This office interview was successful, insofar as it went, as a first interview. Ample opportunity for expression of negative feelings was given. The more positive attitudes were struggling to be born. The rapport was good. It was obvious the patient was endeavoring to have his own way in various matters, and coerce his wife, his employer, his God, even as he had "promised God if He would help me." The patient gained only a fair insight into his immature behavior patterns, but it is a beginning.

Editor's Summary: This is an interesting interview in which the counselee is permitted to talk freely. The pastor-counselor holds closely to the reflective method except in one or two instances as noted above. At points the counselee expresses strong persecution symptoms, but his story sounds reasonable. He has taken a lot of pushing around. He still wants to effect a reconciliation with his wife. Some would be critical of the pastor-counselor for not accepting more responsibility at this point and agreeing to make a major effort to be of help toward that end. I would

not. I would feel the less active the pastor is in making telephone calls and talking with the wife the more chance he has of being of help. There is some major reason, or a series of reasons, which did not come out in this interview, that is responsible for the difficulty between Mr. C. and his wife. These may or may not come out in future counseling.

I would commend the pastor-counselor for the discipline he demonstrated in this interview. The interview was definitely helpful, but there is much work to be done with this man.

Questionnaire for Doctors

This questionnaire is a part of a larger study of attitudes toward death and the experience of dying (see questionnaires for ministers in the October issue, page 14). The project is designed to discover how this subject, which is increasingly one of taboo, is being handled.—R. L. D.

In connection with my study of the subject "Death and dying," I have long wanted a reliable sampling of medical opinion concerning the doctor's management of the dying patient. Through the years that I have served as a hospital chaplain this question frequently has been discussed with physicians. It is my opinion that there is a considerable difference among doctors in the way they approach the subject and manage the patient through the experience of death. There seems to be little or nothing written for the doctor on the subject.

It is my plan to take a wide sampling of medical opinion on the subject. You, as ministers who have many medical friends and who must work with doctors, can be of help either by sending me the names of doctors you think would be willing to fill out the following brief questionnaire, or even better, by taking the questionnaire to them with the request that they fill it out and send it to me at Duke University, Durham, N. C.

1. Do you think a person facing death should be told what he is facing if he asks?
2. If he does not ask?
3. Do you believe a responsible member of the family should be told?
4. Have you had any experiences of telling a patient, later wishing you had not? Explain.
5. Do you think most patients know they are dying whether they have been told or not?
6. Have you had any experiences with patients who seemed to be afraid? Explain.
7. What do you think is your responsibility in caring for the dying? Keep the patient free from pain? Help patient die with peace of mind? Help the family through the experience? Explain.
8. Have you found ministers helpful to dying patients? To families?
9. How could they be more helpful?
10. Do you ask the family of a seriously ill patient if they would like a priest called? A minister?
11. What specialty of medicine do you practice?
12. How long have you been a practicing physician?
13. What was your medical school? When did you graduate?
14. Are you satisfied with the way you handle a dying patient?

"Into the Light of Health"

By MARY DICKERSON BANGHAM

Here is an autobiographical account of an illness that covers the patient's struggle back to health. Since autobiographical writing is a significant type of source material, we encourage our readers to send in such material. The author, a minister's wife, lives in Chillicothe, Ohio.

BEN SIRACH wrote, ". . . he [Jehovah] will lead thee out of darkness into the light of health." This log of a journey *out* and *into* covers the labyrinthian ways through a nervous breakdown.

Although nerve exhaustion was common in the 1930's, I was dismayed and ashamed when, instead of giving me the desired tonic, the doctor prescribed a rest cure. Possibly rail-splitting would have served better to break the doggie-chasing-its-own-tail routine, but enforced rest was the era's pet treatment and, for me, it worked. During the four hours allowed out of bed daily, I accomplished more than I had been accomplishing in sixteen. With reading matter and callers barred, I spent much of the remaining time in sleep. This schedule, together with medicine and confidence in the doctor, just about covers my medical guidance into health.

It is because I very much doubt that any nervous breakdown is satisfactorily and permanently cured by medical skill alone that I now retrace, from memory and from scattered notes, my further course "into the light of health." While no two people travel identical routes into either sickness or health their ways are parallel in many spots. The companionship of signposts showing where others have gained a better sense of direction in their road toward health is, probably, of more value to the sufferer from nervous ills than to those whose afflictions are definitely organic or infectious. Unfortunately, those whose own nervous mechanisms run smoothly often discount nervous maladies or assign them to hidden sin, overwork, weak will, or plain notions.

I was spared the added burden of such lack of sympathy—a type of reaction which is, in itself, neurotic. Neither my doctor nor my family regarded my sickness as escape nonsense. However befuddled a patient may be, he is usually very keen in sensing even the slightest lack of confidence in those about him. When the reality of his illness or its valid cause are held in doubt, he faces tremendous stumbling blocks in his way toward health.

Confidence is beautifully contagious. The confidence of the household and of the doctor added to my confidence in them and, finally, to my confidence in myself. Accepting the fact that I had actually been ill for some time, my accumulated feelings of inadequacy were removed from my path as though by a huge and exceedingly efficient steam shovel. With my conscience freed temporarily from responsibility, and with medical aid and moral support mine, recovery came faster than expected.

In less than three weeks I felt a sudden and an amazing uprush of energy. I walked into my husband's study. The binding of his books fascinated me. I ran my fingers over rows of blue, red, green, and brown books. They were like the sight of food to a convalescent whose appetite has miraculously returned.

I drew one down from the shelf. In its table of contents a title struck at me: "The Psychology of Power." The author was an Englishman of whom I had never heard, Captain J. Arthur Hadfield of Oxford's Neurological Hospital. I took the book to bed with me and read the chapter. Parts I reread. Translated into personal terms it said something like this: "If the house were on fire I

would manage, somehow, to get myself and a few of our belongings out; if my husband or one of our children were brought home hurt, or seriously ill, I would rise up and nurse him and do it well."

That is strong medicine for a sick person. That I was ill any mirror in the house would have testified. Now, tricked into acknowledging physical reserves within me, I knew that somewhere along the line mind and spirit had entered into the bogging-down process. I turned my face to the wall and slept.

I awoke with the same thought. Being a Christian made it particularly painful. It seemed to reflect on both my own spiritual status and on the church. Why, I wondered, if so common an illness as mine is attributable, in any degree, to spiritual lack, isn't the remedy written large on every church wall? Why were people leaving their churches for sects and cults and isms in which they claimed to find—and often did find—healing? (In the decade and a half since my illness, I have noted with great interest the increasingly large number of physical maladies which the medical profession considers to have some psychosomatic basis. Nervous breakdowns and ulcers and nervous headache now have more company than they did in the 1930's.)

Sickness in general and the church's responsibility for helping its members to find bodily and mental health were too much for me. The implications regarding my own reserves of physical energy were almost too much. Yet I began gropingly to follow through. . . .

Without stopping to justify myself I knew that I had to look within. The forty-four pages of "The Psy-

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chology of Power" would not let me rest with mere recognition of inner reserves. Why were they being held in reserve? *Where* could I find the clue or clues?

I had to dig in and, I thought, alone. I did not yet recognize that sometimes the "long arm of coincidence" is one of the Everlasting Arms. I did not even wonder that out of several hundreds of books and a larger number of chapters this one should have been the first to strike my attention. I certainly knew little about psychoanalysis (which, I believe, should be employed only by workers trained in that field). Yet of this I am certain now: The general pattern of my way out of the darkness of ill health is strikingly similar to patterns worked out in the laboratories of those far more skilled than I. It was as though Dr. Hadfield had struck a match in the semi-darkness and Someone had helped me shield it to the next turn in the way.

The chapter had spoken of conflicts or complexes blocking or damping up power. Surely I had none! Worries? Yes, but not so many as I had weathered through the depression. Hidden faults? Yes, but no gross sins so far as I could discover. Inferiority complex? Yes, like my whole generation which was having an epidemic of it, but not enough of one to send me to bed. Search brought to light only one thing—frustration due to lack of sufficient physical energy.

I had the grace to laugh. How could a person feel frustrated over a lack of physical energy and at the same time be aware of untapped physical reserves? I let go the riddle and slept.

A day or two later I took it up again. I decided to find out if there were conflicts or complexes or hangovers from things forgotten.

In the attic I found two old diaries. I wish all adults had similar material, for it is invaluable in helping to bring back the exuberant days of adolescence. Wallowing in my teenage joys and woes, I saw for the first time that old mistakes were the usual run of blunders made by any maturing person. Toward them I could be

objective. I lost bitternesses I had not even suspected myself of having. I experienced a cleansing tenderness toward myself, a lift in esteem, a sympathetic understanding of all who had added, either wittingly or unwittingly, to my problems.

Remembering incidents will not work this magic. It is the recapturing of feeling that is curative. I gained new understanding from Dr. Hadfield as to what constitutes a complex. I saw that it might be so simple a thing as the pull between goals set in one's immaturity and adult attainment. Or it might be the pull between too many goals, or ill-chosen goals. Or between a grave recognition of the world's needs and a sense of inner inadequacy to help meet those needs.

The greatest help I found in Hadfield was in his use of the word *emotion*. In the emotions, not in the will power, lay the drive, the force, the motivation. Like the average adult, I had called on will power when faced with inertia. By will power we tend to lash ourselves into right attitudes, right conduct. On will power we call for banishing fears and meeting crises and achieving inner and outer reforms. We look down our noses at emotion as though it were for children or morons or fanatics. In religion, particularly, we assign it—along with the Mourner's Bench—to church attics.

The path cleared. If an emergency like fire could call out reserves of physical energy, so could the equally great emergency of day-by-day living. If will power wouldn't work, *emotion* might! An outstanding doctor seemed to think so, at any rate. If carrying more than one had shoulder-space for caused exhaustion, carrying less might be managed and strength built up. If illness came from wrong or clashing goals, reappraisal might bring wellness.

I did not doubt then, and I have never doubted since, that all this was a case of *he leadeth me beside the still waters*. I understood dimly, then, something of what Fritz Kunkel was to say later (in his *Creation Continues*, Charles Scribner's Sons, 1947) about creativity beginning in the storehouses of the unconscious. From within, given a chance, come the answers. People more ill than I was

may need more extensive medical assistance than I had, but the source is the same.

Is there a sequel to all this? Might I not have recovered with just rest, change of scene, and medicine? Am I now a great Amazon of a woman? Do I really believe there is religious significance to this account?

Yes, I think rest and medicine alone would have cured me—that is, for the time being. But I do not think they would have built me up and carried me through the personal tragedy that World War II brought us.

No, I am not a hulking Amazon, nor am I a woman who believes that Christianity gives any guarantee of physical health to its followers. With a history, however, that includes chorea (a nervous disorder) in early childhood, a bout with nerve exhaustion in the late teens, and recurring nervous headaches in the twenties, I can report amazingly good health now. Better health than I have ever had despite a decade and a half of grave problems and strains. And, yes, I do believe that God worked out this strange road-map for guiding me *out of darkness into the light of health*. I even believe that, if my husband's library had not contained *The Spirit* by Burnett H. Streeter and others (1935), He (Jehovah) would have found some other means of shepherd-ing.

It has been fifteen years since I jotted down the notes from which this article is written. I knew then that the notes would not fully cover even similar cases of nervous breakdown. I also knew that neither relative, friend, nor physician could have told me the things I found out for myself after reading Hadfield's chapter. No, could one of them have read me the chapter.

I would hesitate long before giving the book, or this article, to a sick person. Yet my small signpost may help someone who is bordering on the darkness of ill health, or who is just emerging from it. If it so much as lends patience to friends and helps them to realize that their part is to tread softly, at times, and to allow God to be the Great Physician without their interruption, it will have served its purpose.

Training on the Job

By JOHN GINGERICH

Is the student pastor qualified to tackle, unaided, the many duties laid upon him by his first parish? No, answers the director of Wesley Foundation, First Methodist Church, Stillwater, Okla. Here he proposes an arrangement whereby the student pastor is practically oriented for pastoral duties through the assistance of an experienced minister.

IT IS not uncommon these days for a church to be assigned to a young man who has never previously preached a sermon, made a pastoral visit, performed a marriage ceremony, or conducted a funeral. Yet within a week or two after he takes his assignment he may have to tackle all of these ministerial duties. Of course, he will have received no instruction on setting up a church budget, making a quarterly conference report, and guiding a meeting of the official board. Yet these duties will have to be done in the course of a year.

My first student appointment was Wesley House church in an Oklahoma City slum area. My experience only emphasizes the need for help. Although my quarterly conference was held with that of St. Mark's church, I was given full reign of pastoral duties.

I well remember the first pastoral call I attempted. I walked around the block three times before stopping at the house whose exact location I had known all the time. I do not remember the conversation, but I am sure the parishioner said, "You're mighty young to be a preacher, ain't you?" I've heard these words a hundred times—and still do occasionally. Now they come as a compliment, but earlier they reminded me too desperately of my inexperience and ignorance as to what I was doing.

As I look back at my naïveté in that slum area—I had come from a middle-class home in a city of 16,000

—I can only hope that I did not hurt the people, for I am rather sure I did not help them. I learned later that these people were burdened with poverty, class consciousness, and all sorts of complexes and prejudices. Two of my youthful constituents were taken to jail for petty crimes. What can a student minister do?

Pastoral visitation is one of the pastor's primary functions. Through calling he discovers the needs of his people. It is here that he comforts the sick and bereaved. It is here that he challenges persons to Christian discipleship.

What pastor of twenty years' experience can say that he has reached perfection in the art of visitation? Each family offers something new and different to the minister who seeks to serve. No older minister has ever taken me out to visit with him, to let me observe his methods, to let me share his counsel, to know whether or not to pray in a particular home. I have read Russell Dicks and am grateful; but when I made my first call I had not. Even now I could use some on-the-job experience which cannot be provided by study and theory. Our student pastors are expected to do the same work that is done by a fully trained minister.

Visitation is only one of the problems that baffle the student minister as he faces pastoral duties. There is seemingly no answer except the experience of trial and error. In my thinking, however, there is a partial answer. Student ministers could serve under the direction and supervision of a trained older man. It would be the job of this minister (an elder brother) to accompany the young man on calls a few times to give him perspective. He could go with the young minister to his official board meetings. At the first funeral or wedding he could be on hand to give counsel (but not take the fee). Occasionally the older minister could

look over sermon manuscripts and make suggestions. He could help make out the first church budget and aid in the quarterly conference report. He could help set up lay visitation endeavors and bring in other leadership from time to time.

This setup of dual leadership has possibilities, but there might be drawbacks. In the first place, what older man would volunteer the hours necessary for counsel with the young man or to give on-the-job help at the little rural church?

It is my conviction that many of us would. We realize the importance of training; most of us have fallen too many times as student pastors when a little guidance might have avoided the pitfalls. There is no greater privilege than that of helping a young man prepare for the ministry. With no advice, he is likely to pick up bad habits of sermon preparation, of visitation, of administration that would cling as a parasite through life.

I believe that the church which the student minister is serving would welcome the help. An older man meeting with the official board would guarantee that Methodism is concerned with small churches as well as large ones, that we are a connectional church.

It may be that some young men do not feel the need for help, but if my experience is similar to that of others they will welcome it with open arms. I always have wondered why older men do not take more interest in the young pastors. I could have used—and still can—all the suggestions that my brethren could give me.

We can help in this difficult problem of the ministerial shortage. Our time schedule is already full, but could there be a more important job than helping a young man to right habits and techniques after he has been called to the ministry of Jesus Christ? Surely a lot of time we spend in meetings and conferences is a result of less worthy motives.

Call this plan internship, on-the-job training, or whatever else you will. It will be simply that a trained Christian minister will help a younger brother perform duties that befall him as a supply pastor before the completion of his preparation.

Why Not a Church Paper?

By FRANKLIN C. HUBBARD

In answering the common objections raised to publishing a monthly church paper, the pastor of the Edneyville Methodist Charge, Hendersonville, N. C., offers here some suggestions for starting one. Such a project, he says, can be valuable to the church community without being expensive.

"I don't have the equipment!" "I don't have a knack for writing!" "Ideas don't come easy to me!" "I simply don't have the time!" "My church is too small!" These and many other reasons are given by ministers for not publishing a church paper. In the space allotted I shall attempt to reply to these objections.

Let us take equipment first. The amount of needed equipment depends on the sort of paper you want to produce. The more elaborate the paper the more equipment needed. If, however, you have a typewriter, a duplicator, stencils, and paper, you have all the necessary equipment. Of course if you have a letter-guide or two, a couple of styli, and a shading-plate, so much the better. If you want to use illustrations an illuminator is quite handy though not essential.¹

Some church papers I have seen are printed on both sides of 8½ x 11 or 8½ x 14 mimeograph paper. Where more than one sheet is used they are stapled together, with space being left on the last sheet for name and address if the paper is to be mailed. I prefer to use the booklet form (8½ x 11 sheets folded lengthwise), thereby having a 8½ x 5½ paper in its finished form. Space prevents my going into detail concerning layouts and typing, but any office supply company will give free information. (Write Masters Products, 330 S. Wells St., Chicago 6, Ill., for the February, 1950, issue of their

magazine *Impressions*. They will send it free of charge.)

"I don't have a knack for writing." Few ministers are reporters but all ministers know how to write. If you can write announcements for a church bulletin, you can write a church paper. Few church papers I have seen contain editorials. That should be left to the regular newspapers. Your paper is not for the general public but for church members. All items, therefore, should be concerned with happenings in the church proper; items of interest about members; announcements of births, deaths, and birthdays; announcements of board meetings, W.S.C.S., and M.Y.F. activities. These and similar items are all that are necessary to include.

Special items may be included in the paper if one is inclined to write about them. I am including in my church paper, for instance, "A Short History of the Protestant Bible." One might want to give the history of his church—how, when, and where it was started and some of the folk who were active in building the church. None of these items require a degree in journalism.

"Ideas don't come easy to me!" I set aside a half-hour each evening to work on my paper. Usually I become so interested in the work that I find I spend more than twice that length of time writing copy, cutting stencils, and tracing illustrations. Instead of finding it difficult to think of ideas I find it difficult to choose from the many ideas that present themselves.

"I simply don't have the time." Some of the busiest ministers I know find time for a monthly paper. One can enlist the help of his high school students to do the typing if he cannot do it, especially those who work on the high school paper. Ask some of your older members to fold and staple the sheets together. I know a minister

serving a four-point circuit who does this. His items cover all four points and he informs me that it has made for greater co-operation throughout the circuit. You do not need to do all the work yourself—in fact, I advise against it. If others help you be sure to give proper credit for the work done. This applies even to the person who staples the sheets together.

No church is too small for a paper. The paper may be financed by the church, in which case every member should receive a copy. If this is impossible one can finance it through advertising. The cost is quite small. Once when a church I served thought it did not want a paper I used part of my tithe to finance it for two months. The third month I failed to send the paper out, and many of the congregation inquired about it. When I explained what I had done, the paper was immediately placed on the budget.

Copies of the paper should be sent to the entire membership roll—active as well as inactive members. If the paper is interesting, the inactive members will feel that they are missing out on something and will often return to the church. I send the paper to students away from home and members while they are on vacation. It impresses them with their significance. It shows they are not forgotten by their church, and this is important. Further, it serves as a visit from the minister.

The church paper is an effective medium in putting over worthwhile projects. Our sanctuary needed rewiring, but the church lacked necessary funds. I mentioned it in one of the issues, and a short while later the church received a check from a member who had moved half-way across the country. She wrote me that she had intended to give the money some time but since she had not received any news from the church prior to my coming, she had delayed sending the money. She had been ignorant of the church's needs. Her check covered more than half the amount needed to rewire the sanctuary.

¹ A folio of mimeograph tracing designs, at \$2.75, is available from Dunham Rural Church Service, Dunganon, Va.—Ed.

"Religion in American Life"

By KARL QUIMBY

A nation-wide interfaith campaign stressing the values of religion is to be conducted this month by churches and synagogues in conjunction with American businessmen. The movement is described here by a secretary of the Division of Education and Cultivation, Methodist Board of Missions and Church Extension.

RELIGION IN AMERICAN LIFE is a new movement that already has caught the imagination of the American people. It is an asset for every church and will materially aid in the development of its program. Just what is this new movement and what does it propose to accomplish?

It is a campaign of publicity across the entire nation in behalf of religion and our religious institutions. It is interfaith. It is nonsectarian in its approach. Hence it has universal appeal. Recognizing the fundamental importance of religion to our national well being, American business and the advertising industry have united their efforts through the Advertising Council—the welfare agency of American business—to place the latest skills and techniques in mass communication at the service of religion. The main business of advertising is to talk to people, to get ideas over, to get the attention of the general public. This "talk" is made up of pictures, words, and music; and the combination is used with almost irresistible force and influence. No one among us is entirely immune to its persuasions.

When the resources of the whole advertising industry converge on talk about a single idea, the force of that idea is bound to penetrate, in one way or another, into nearly every home in America. This year, for the first time, the total machinery of public service advertising will be concentrated on a single religious program called Religion in American Life. During the month of November the

message of the movement will reverberate across the country. Network radio, television, movies, outdoor posters, newspapers, magazines, and other instruments of mass communications will rivet national attention on a great nation-wide appeal in behalf of religion.

Naturally numerous requests are made every year to The Advertising Council for its support. But only fifteen national welfare programs obtain this support and only one religious program: Religion in American Life! Because of its nonsectarian character, its forthright approach to people of all creeds and beliefs, and because it aims only to make strong the spiritual health of our nation, this campaign has been singled out for support by American business.

Advertising is an expensive art, and the national program set for this November will cost an estimated three million dollars. As an outright donation, that figure represents a substantial contribution to the cause of religion. But far greater than its total in dollars is its significance as a voluntary service offered religion by American business. Active sponsorship of the campaign is given by a national committee of representative laymen with Charles E. Wilson, president of General Electric Company, as chairman. In addition it is supported by twenty-one national religious bodies representing a vast, nation-wide co-operation of different faiths.

The first publicity campaign of this nature was conducted last November as an experiment. It developed so rapidly and with such enthusiasm that it was not possible to keep churches and synagogues informed across the land. Nevertheless, it made a profound impression on the general public, stimulated church attendance, and greatly increased contributions to religious institutions, particularly where it was possible to carry out a full-scale United Church Canvass

plan. The success was so evident and the movement so full of possibility that it was unanimously endorsed by The Advertising Council and supporting denominations for another year.

The central theme for this national publicity effort this November will be "Take Your Problems to Church—Millions Leave Them There." This slogan (illustrated with a facsimile of Dürer's "Praying Hands") will appear in thousands of tram and bus cards, in store and shop windows, on giant outdoor posters and, in modified form, on automobile stickers. Impressive arguments with "life" photographs of actual people will be available for "ads" in local newspapers when stimulated by local initiative. Numberless spot announcements over major networks will carry this message to people everywhere. Leading Americans will offer testimonies as to the value of religion in their own lives. In these and other ways, a honest attempt will be made to pervade the atmosphere of the entire nation during November with the importance of religion as a resource for everyday living. A great "spiritual umbrella" will be created under which all religious groups can advance their programs.

What can the minister do about this movement? *First*, he can be aware of this powerful asset for his own church and its program. He can alert his people as to what it is and ask their co-operation in carrying it out. He can plan to tie this national publicity to his local church program.

Last year one man was urged through the week via radio to go to church on Sunday. On Sunday he went, only to find that the minister seemed unaware of this campaign and apparently the church was in no way related to it. This should not happen again. What was planned to be a help turned out to be a hindrance because the minister at the local level failed to understand and appreciate R.I.A.L. and had not told his people about it.

Second, every possible attempt needs to be made to "localize" the campaign. What happens at the

tional level is important, but it will not yield its full quota of assistance unless it is geared to local promotion through the co-operation of churches, synagogues, advertisers, newspapers, radio stations, and even movie managers. All will need to be visited, have the campaign explained to them in detail and their co-operation secured. When local participation supplements the wider coverage, impressive results begin to take place. This is borne out by testimonies last fall from communities across the nation. Santa Barbara, California, reports, "Every one of our churches raised their new 1950 budgets—some with increases. R.I.A.L. radio emphasis gave a push to our local United Dedication." Poplar Bluff, Missouri, reports, "Results of R.I.A.L. campaign were larger attendance on divine worship, more generous financial support, and you have helped make it easier to discuss religion and all spiritual matters with others, especially business men." Westfield, Massachusetts: "Benevolences over-subscribed by 25 per cent." One denominational leader said, "Early reports indicate approximately 34 per cent increase in missionary giving over 1949." Maine sends this cheering word: "Your backing helps. Adds prestige to local effort. People feel if top advertising men in country are in on this it must be important."

This is the uniform testimony from thousands of communities which co-operated last November. Already this year more than 1,100 communities have started plans for local programs to coincide with the national campaign. Committees are being formed to sponsor the campaign, developing local co-operation, and to adapt this opportunity to specific local goals.

Third, an outstanding feature of this campaign is its flexibility. Each community can determine the precise goal for the local effort, whether it should be a campaign for attendance, for visitation, for enlisting new members, or a fresh dedication of inactives, for evangelism, for a religious census, or for a full scale United Church Canvass. When this decision has been reached, all available point-

ers, program guide, and suggestions can be procured from the National Director, Earle B. Pleasant, 214 East 21st Street, New York 10, N. Y. Special materials are available as "Publicity Pegs," "Attendance Builders," "Pulpit Package," "Annual Gainers," and "R.I.A.L. Localizers."

Fourth, it is earnestly hoped that there may be three outstanding results from this campaign this November. First, by means of this nation-wide publicity every American citizen will be challenged to face the claims of religion for his own life. Second, church support should be definitely augmented through increased personal attendance and more generous financial giving to our religious programs and organizations. Third, it is hoped the entire movement may be brought to a climax on the commu-

nity level with a large and impressive service of appreciation and thanksgiving to Almighty God on Thanksgiving Day.

On that day let the people in every community gather in the largest auditorium available and actually thank God—not for turkey, not for prosperity which is uncertain and temporary, and not for peace which we do not have, but for the invaluable spiritual heritage which we as a nation possess. In other words transform the traditional Thanksgiving Day service into a great and honest endeavor to have all our people draw near to God in gratitude for the innumerable spiritual blessings that belong to our common life. Religion in American Life has within it the possibility of putting spiritual values at the center of American life.

Pews Are for Families

By ELMER L. BROOKS

Since children are just as much a part of every preacher's flock as adults, why not encourage them to come to regular worship services with their parents? asks the pastor of the Methodist Church, Greensburg, Kan. In this article he proposes some ways the pastor can sustain children's interest without losing the attention of adults.

THERE IS something to be said for the plan that puts little children off somewhere in a Junior Church at 11:00 A.M. on Sunday, getting them out of the way while adults gather undisturbed in the beautiful sanctuary to worship. Most churches can find a room, probably in the basement, where children can meet. There must be, of course, some person who is willing to be absent from the regular worship service to minister to them. Under good adult leadership, however, the children may receive valuable training in such a place.

But in all honesty we must express a doubt that the urge to confer a

blessing on children is the dominant urge that suggests the adoption of a plan that keeps the little people out of the sanctuary at the hour of worship.

There is, as I see it, very much more to be said for a plan that invites children to attend regular church services with their parents. It is very important for a little fellow to sit between his father and mother in the house of God. The child who has this opportunity has an incomparable advantage over the unfortunate one who knows only the Junior Church.

It may be that having little children scattered all over the congregation will bring about some disturbances; now and then the wailing of an infant may tend to disrupt the solemnity of the ritual. But there could seem to be no more serious disruption of the possibilities for life and vitality in the church one generation hence, than a failure to have children in the sanctuary now. Indeed, the voices of little children singing hymns and reciting the creed will cause Satan to tremble in his boots.

It follows that certain portions of the public service should regularly be set up with boys and girls in mind. Let it not be supposed that such a practice will in any wise reduce the appeal of the service to adult minds and hearts. On the contrary, it can provide a rich opportunity to clinch many a significant truth. After all, the minds of children and adults perhaps do not differ as widely as has been imagined. The deliberate attempt to attract and hold the attention of little people may be the very element needed to bring freshness and conviction to the faltering attention of their elders. The most impressive parts of the sermon may well be those parts that are designed to interest children, rather than soaring pronouncements about philosophical principles, which are understood by neither the people nor the preacher. So, let's give attention to children.

For many years it has been my practice to have an "object" sermon each Sunday morning for younger persons. Usually it occupies only about three minutes in the middle of the service; but it serves to dramatize the fact that children are welcome in our church. As a part of the object sermon I always undertake to have some object for the eyes of the little people, and I present it in a way that has an element of mystery and surprise about it. Then, if convenient, I put the object where the eyes of the children may revert to it if they find the sermon dull. (Some sermons are dull, and for that fact we preachers ought to ask the Almighty for forgiveness.) This I have noted: adults rarely close their eyes while the object sermon is being presented. In the object sermon there is many a rare opportunity to carry a point across to parents.

Now, it is not exactly easy to discover, invent, or create a fresh new object sermon every Sunday but it can be done if the preacher feels that his responsibility to children is real. Certainly, every object sermon ought to have an obvious spiritual or moral lesson. To present an object sermon merely to entertain is probably not less wicked than it would be to preach

any other sermon simply for entertainment purposes.

A preacher will attract the interest of children only if he is really interested in them. Children will join heartily in the singing of hymns and learn to love them. They will unite as eagerly as any in reciting the creed, and with a little instruction they will soon become fully as proficient as the average adult (whose mind may perchance be on some business a thousand miles away). Give a child a copy of the church bulletin, and see that he has a hymnal, even though you may be sure that he cannot read it. When we treat the children in our congregation as real persons, we may possibly find that they are more responsive than adult worshipers.

Somewhere in every sermon I try to insert an illustration or statement that will be easily grasped by the children in order to capture their interest. Of course, one would not be so dull as to identify that particular part of the sermon for them. If children discover it for themselves, it is likely that they will discover numerous other items in the sermon that will command their attention. When the attention of little children wanders from the sermon, the chances are that their parents have begun to doze.

It may seem strange, but that which is best calculated to interest and inspire boys and girls is most certain to carry a vital appeal to people with gray hair or no hair at all. I suppose that my congregation includes at

least the average number of college graduates and professional people, and it is my observation that so far as the material designed for children is concerned the college graduates "eat it up."

A persistent and creative effort to interest, inspire, and instruct little children in the regular church service will bring large rewards, not only for the children but for the entire congregation as well. The preacher will get a blessing too. The good minister of Him who said, *Suffer the little children to come unto me . . .* will very possibly discover that when the people have forgotten most of the other things that he did and said, they will still recall with gratitude the things that he did for their children. So, I would like to rise to my feet, get the attention of the chairman (or the bishop or what have you), and move that hereafter we shall treat our boys and girls as persons; that we shall invite them to worship in the sanctuary with the grown people; and that we shall deliberately plan at least a part of the service to interest and inspire these little persons who will presently determine the destiny of the church.

Such a resolution will require effort, constructive attention, creative imagination, and deliberate inventions, devices, and methods—but the determined preacher can make church attendance an interesting and inspiring adventure for boys and girls.

Looking Forward

Christians are challenged today to re-examine their motivation for world missions, writes Professor Walter Freytag, secretary of the German Evangelical Missionary Council, in the December issue of *THE PASTOR*. In the past two hundred years, he says, four types of missionary endeavor have been tinctured with the assumption of "Western superiority."

Since psychiatrists and clergymen are often confronted with similar problems, a working relationship between the two professions is most desirable, says Donald W. Hastings,

professor of Psychiatry, University of Minnesota Medical School, in another article.

In the same issue Paul S. Sanders, a Methodist pastor, describes "The Feast of Lights," a service for the initiation of the Epiphany season.

"Last Words of the Old Year," a Watch Night dialogue, is a December feature that will appear in the Practical Parish department. Other articles in this department are: "Whats and Hows of Church Membership," "On a Seven-Day Schedule," and "The Pastor Needs an Office."—Ed.

A Quarterly Club

A GROUP of ministers of the Oneonta District of the Wyoming Conference promoted a book exchange during the conference year 1948-49. Even though we circulated good books and had little difficulty in keeping the books moving, we found that actually few of the books were read. The trouble was that we had no fellowship.

About this time there appeared in THE PASTOR (June, 1949) the article by Hugh Thompson Kerr, Jr., "Keeping Up with Theological Trends," in which attention was called to quarterly reviews and journals a preacher might read with profit. Taking our cue from this article, we set up our "Quarterly Club."

First, the secretary sent letters to several professors and librarians of our theological schools, asking for recommendations of quarterlies. From those suggested, a master list was compiled, indicating price, publisher, and other information.

Second, in order to make exchanges coincide with the appearance of the quarterlies, members were arranged in groups of three. Among themselves they selected the journals each man was to subscribe for, and determined the order of circulation. The list represented in the total group is as follows: *Religion and Life*, *The Hibbert Journal*, *The Land*, *Theology Today*, *Journal of Clinical Pastoral Work*, *Church History*, *Science Digest*, *Interpretation*, and *The Ecumenical Review*.

Third, it was decided to meet monthly, at 10 A.M. on the first Tuesday of the month. At a typical meeting, some member presents a review of an outstanding article in his journal, followed by open discussion. Usually we take an hour and a half for this main feature. Then each man is asked to present a "quickie" from his current reading. We each bring sandwiches, the host provides drinks, and we have another hour for general discussion, adjourning about 1 P.M.

The comments of the members, after six months of operation, have been about like this: "This is the best meeting we have." "I like it because we do not talk shop." "I haven't been doing this kind of reading and I do need it!"

Several visitors who have been invited to sit in with us have been eager to become members. A visiting bishop believed he had found something he could pass on. We are all convinced of the value of our Quarterly Club. While it is not a processing club, providing the preacher with something to talk about next Sunday, we have been challenged to better preaching by the exercise of our thinking powers.—**Fred W. Church.**

Pastor of Worcester Methodist Church, Worcester, N. Y.

Introducing New Hymns

GETTING a new hymn over to the congregation is sometimes rather difficult, especially if *The Methodist Hymnal* is being used. However, it can be done. Recently I heard an acquaintance explain how he managed to do that very thing.

First, he chose a new hymn, one that would fit into the pattern of his worship service. He showed this hymn to his organist. The pastor had the organist look it over and play it privately a number of times, making the necessary setups on the organ, trying out the various changes, until he was satisfied with the results. Then the organist played the hymn as a special number, keeping it before the congregation for several weeks.

Next, the choir director and organist presented the song to the choir, letting them try it, and eventually learn to sing it. The choir then presented the hymn as a special number or sang it as a closing number.

Finally, the hymn was presented to the congregation as a morning hymn. The melody had been played and sung by the choir so many times that many of the people were quite familiar with it. The melody, familiar

now, lent itself readily to the voice, and before they knew it the whole congregation was singing a new hymn. Of course, this didn't take place in a week's time. It probably took two months or more. But after all, there are seldom more than four or five new hymns learned in one year—and this is an excellent way to teach the congregation those new hymns.—**Paul K. McAfee.**

(Pastor, the Methodist Church, Michigantown, Ind.)

Monthly Birthday Parties

I DO not believe there is a better way to build good will and fellowship among church members than by the "monthly birthday party."

A permanent monthly date (usually toward the end of the month) for such parties is set aside. A director is appointed to supervise for the entire year. He in turn appoints twelve chairmen whose birthdays determine which monthly party each shall be responsible for. I have a card file on the birthdays of all my parishioners.

Members of the congregation bring cakes and provide the entertainment for the monthly parties corresponding to their own birthdays. The activities can be as simple or as elaborate as desired.

The rest of the congregation furnishes "hot dishes." Coffee, milk, etc., are provided by either the church or a birthday-party fund.

Early in December the "yearly birthday party" is held at which time twelve tables are decorated according to the significance of the month. For instance, a table for those having birthdays in February might be decorated in keeping with St. Valentine's Day or George Washington's birthday; while those having birthdays in June might decorate their table with bride-and-groom dolls. Three guests are appointed as judges, and the table that they consider most original in decoration receives a prize. Then, the people who sit at the winning table must furnish entertainment on the spur of the moment. Usually, this requirement is not mentioned until after the prize is awarded.—**Franklin C. Hubbard.**

(Pastor of Edneyville Methodist Church, Edneyville, N. C.)

THE CHURCH AND THIS HOUR

JOHN R. THOMPSON • *the Methodist Church, Pleasant City, Ohio*

I want to express my deep appreciation to you for the heart-searching editorial on "What of the next hour?" [Sept., p. 1] The deductions are sound, and the splendid editorial points with a challenging finger to those factors which have brought the world to the sorry plight that it is in—a plight with which world statesmanship seems to be wholly impotent.

Without question man's enslavement to the machine, man's faulty evaluation of human life, and man's passive submission to "State-ism" (with its easy promises of a paradise on earth) have much to do with the sorry mess our civilization is in.

What a dilemma. . . . Thus far every secular program applied to international relations, including the economic and social order, has failed to bring lasting stability, security, and peace. Those nations which have tried socialism or communism or "state-ism" have not found the full answer to man's dilemma, for millions of their people are still in enslavement to the state. . . . The Church is the one institution which can lift the world out of its morass of despair and impotency. In past centuries and decades when all seemed lost to the forces of paganism, lust, greed, and secularism it was the Church that saved the day for civilization.

That which the Church did yesterday, it can do today. The Church with a living message—and a spirit of real spiritual adventure—can change the climate, the outlook for the whole world. To attain this end we need some leaders like Wesley, Whitefield, Luther, and Knox to blaze the trails. We likewise need a united Christendom marching behind our great leaders. A solid, united Christian front is needed for this hour.

With inspired leaders blazing the trails for a Christian order, with millions of consecrated followers in our churches all aflame with a holy passion for the redemption of the world, we can witness a great spiritual renaissance.

The Church through Christ can bring this to pass, and it may be that the Church was born for an hour like this. The hour is late; the need is great; but

the Church, clothed with divine power, can become the instrumentality through which the world can be saved from war, hatred, strife, and insecurity. . . .

THANKS FOR AN EDITORIAL

PAUL D. BROWN • *Vashon Methodist Church, Vashon, Wash.*

Your editorial, "What of the Next Hour?" in the September issue of *THE PASTOR* is certainly a masterpiece. After reading it through twice I decided it was good enough to take to our ministerial meeting. . . .

As president of the association I was supposed to call on someone to take the devotional part of the meeting, but I wanted to read your editorial; so I took that as the main part of the devotional. In reading it aloud to my brethren in the ministry I realized more than ever its value from a literary standpoint as well as being filled with exhortation for us to take our stand in the hour in which we live. . . .

I plan to use the theme of your editorial for a background for my message to the people of my church next Sunday morning. . . .

MARRIAGE AND DIVORCE

F. E. RAYMOND • *The Community Methodist Church, Oakdale, Calif.*

Edward Laird Mills ought to know the marriage situation in Reno [Sept., p. 4], but his statements sound like Chamber of Commerce propaganda—and unfortunately seem no more sound. . . .

1. His statement that "The day of elaborate weddings with their showers, invitations, presents, rehearsals, and thank-you notes has gone by for most people . . ." does not reveal the truth, but only reveals the kind of people who sneak off to Reno. The better marriages of our communities—and the most—still have weddings; and the people are sufficiently stable in thought that they do not need to get married before they change their minds.

2. In a community of 20,000 we note that almost 50 per cent of the divorces take place with the Reno marriages.

Las Vegas and Reno weddings are still popular for a certain group, but those are not the ones that support and attend the churches within California. Any bit of a religious emphasis is grand: the Reno church does no more than many other Methodist churches

with religious emphasis. The carrying on of "Meth-Mutual" is grand, but for the weddings—the less said the better.

NO SMOKING!

J. B. WHITE • *the Methodist Church, Dickson, Tenn.*

I consider *THE PASTOR* one of the most helpful of all magazines that come to my desk. The editorials are stimulating. The sermons are usually suggestive. The correspondence is always provocative of helpful thinking. I consider the September issue as very helpful.

I regret very sincerely, however, that you considered it necessary to publish a picture of a man with a cigarette hanging out of his mouth. There are still many preachers who believe it wrong to use tobacco and teach their children so. And it does not help to have such a picture in one of our church magazines. I sincerely hope it will not happen again. . . .

BISHOP RAYMOND J. WADE • *Bayview, Mich.*

How could you allow that cut of Herbert Butterfield with a cigarette in his mouth to appear in *THE PASTOR*? "English?" What difference does that make? Thank God we do not have to follow them. "Layman?" Still no excuse. Doesn't he look silly? Quite unlike a historian or Christian. How did it happen?

WILLIAM C. SKEATH • *Haws Avenue Methodist Church, Morristown, Pa.*

In view of the editorial attitude of *THE PASTOR*, and especially in view of our Methodist traditions and the express ruling of the Discipline, I was much surprised to see *THE PASTOR* publicizing a book, primarily intended for ministers, by showing a portrait of the author dangling a cigarette in his mouth. To my mind the picture violated good taste, while it did not add to the effectiveness of the review in any degree.

THE PASTOR IS HELPFUL

H. LEROY HARRIS • *the Methodist Church, Carolina Beach, N. C.*

We have a most helpful periodical in *THE PASTOR*. The depth and scope of its materials make it indispensable to the serious and practical-minded minister and pastor. . . .

Our Book of Worship

By WILLIAM ESLER SLOCUM



The Methodist prayer book ("for voluntary and optional use") is *The Book of Worship for Church and Home*.^{*} The pastor of First Methodist Church, Eldred, Pa., whose members adopted it in 1945, says: "Its purpose is not to bind the church in a rigid form . . . , but to guide it into experiences of worship."

THE GUEST speaker gave a most inspiring message. The congregation parted, and the pastor was trying to express his sincere thanks when the guest replied: "I never faced a congregation more ready to listen to sermon, and seldom have I been more ready to preach. Your service of worship prepared both the congregation and the speaker."

When this speaker and the pastor allowed the choir into the sanctuary that morning, they met a worshipping congregation because the people had come to worship. They continued to worship during the sermon.

How was this accomplished?

Our greatest help has come from our use of the Book of Worship.* There are those who speak lightly of the work of our Commission on Ritual and Orders of Worship in the publication of this book, saying it is an attempt to make "prayer-book" Christians of Methodists. If this were so, would it be a thing to fear? Next to the Bible no book had more influence on the men who established the United States than the Book of Common Prayer, the prayer book of the Anglican Church.

Anyone who has been responsible for the worship service of any church is well aware of the fact that the service which our guest speaker enjoyed did not just happen. As a matter of fact, it started several years ago when a full-page advertisement in *The Christian Advocate* pointed out the desirability of placing the

new Book of Worship in every Methodist pastor's study, every Methodist home, and every Methodist pew.

Our first step was to purchase two copies, one in each binding. These were displayed with a copy of "Service and Prayers for Church and Home" (an excellent prayer book now out of print). This display revealed the value of the new book, emphasizing the fact that it was not the first prayer book to be published by The Methodist Church.

After these books had been on display for a week, it was suggested from the pulpit that if the people wanted to use this aid to worship, they could indicate their desire by ordering copies for their own use and for the church. All orders were to be canceled if there were not enough ordered to serve the congregation. Attention was called to the fact that three dollars would place two cloth-bound copies in the pews and provide one with the better binding for personal use. By the end of the following week it became evident that the people really wanted to use the Book of Worship.

Our books were used for the first time on Advent Sunday, 1945. We used "An Order of Worship for Advent" and continued using this service until the Sunday before Christmas, when the Order for Christmas Sunday was used. Thus the people were at once introduced to two of the most impressive services in the book. The books have been used for every service of worship since that time. Through their use we are able to have a variety in worship while

following a unified order. The special seasons and special days are marked by special services, and we are sure that every service follows the laws of liturgics, avoiding both confusion and cold formality.

Our experience has shown us that *The Christian Advocate* was right. The Book of Worship does have a place in the study of the Methodist pastor, a place in the Methodist home, and in the Methodist pew.

In the pastor's study the Book of Worship is a valuable guide in private devotions as well as in planning various types of services. Yet some ministers apparently are unfamiliar with the book. Recently a young minister who was conducting a funeral read prayers and Scripture from his Book of Worship. After the service an older Methodist pastor asked him for the name of the "funeral book" used. In relating the experience this friend said, "I was dumbfounded to learn that we still have ministers who have never seen our Book of Worship."

The Book of Worship should have a place in every Methodist home. Many of our members bring their personal copies when they come to church. On entering their homes one will find it in a prominent place, telling each guest that here is the home of a loyal Methodist. This would be worth while even though the book were not used from one Sunday to the next. But my people tell me that the book is used often.

The Book of Worship should have a place in every Methodist pew. Our members use it before the service begins. Some look up the service to

* *The Book of Worship for Church and Home* (The Methodist Publishing House), cloth \$7.75; fabrikoid \$1.50; white \$2.50.

be used. Others get into the spirit of worship by reading some of the prayers. A guest is likely to meet a worshipping congregation because the people are ready for worship before the service begins.

Our Book of Worship seems to appeal to every age. One of the first copies sold for personal use went to a nine-year-old girl, and it has been in constant use from the first. Our church also has a grandmother who is extremely proud of the copy given to her in recognition of her years of faithful service.

The young people seem to get as much out of their Book of Worship as any other group. For one thing it seems to make a perfect gift for the "boy friend" or the "best girl." The white binding is becoming popular for the latter. When they leave home this book goes along with their Bible. One young lady told me that when she was away for the first time it was impossible for her to go to church, so she fell into the habit of taking her Book of Worship and following the service as she knew it was being conducted at home. Another, after visiting an important city church, reported that the sermon was "wonderful," but that it did not seem like church because there was no service of worship. Worship to her had come to mean a service conducted according to the laws of liturgics, following the fourfold pattern of adoration, confession, affirmation, and dedication—a service in which the worshiper takes an active part.

While the Book of Worship is not perfect, few prayer books have had so much to offer at their first introduction. If it is used properly, it will become a vital force in the forward march of Methodism. It is a guide book, not a law book. Place is given to some of the best of both ancient and modern prayers, but place is also provided for free prayer. Its purpose is not to bind the church in a rigid form of worship, but to guide it into experiences of worship. It can be used or abused. The book can give back to us some of our heritage of worship that John Wesley was so careful to guard. But we must use it, or its publication will have been in vain.

God Is Central

Protestant worship suffers not from the lack of forms but from the lack of God-centered forms, according to the pastor of the Methodist Church, Morristown, Ind. The well-balanced worship experience, combining both subjective and objective elements, first acknowledges the Reality beyond itself.

A SURVEY was conducted last fall in our congregation to determine which were the best-loved hymns. The majority of those chosen were purely subjective, those in which "I" and "me" were the central figures. Requests for such gospel songs as "In the Garden" and "It Is Well with My Soul" far outnumbered those for "Come, Thou Almighty King," "May Jesus Christ Be Praised," or other great hymns which make God, Christ, or the Church the central thought.

What are the reasons for such an overemphasis of the subjective in Protestant religious training and how can we obtain a more objective pattern of religious experience? (The term "subjective" is used here in the sense that, consciously or not, religious rites, customs, and experiences tend to revolve almost wholly around the individual or a group of individuals, while "objective" is used to refer to the Eternal Personality of God, as well as other great facts of our Christian faith.)

The overemphasis of the subjective in Protestant usages can be attributed to at least three causes. First, there is no real awareness of God as an objective reality. There is no need to belabor this point, for it is the indictment put upon our generation by numerous religious thinkers. When a self-sufficient people can get along so well without God, there is a tendency in secular associations to become humanists in religion, perhaps without any original intention of doing so.

Second, Protestant church architecture and furnishings, almost without exception, glorify the individual. Pulpit-centered churches intrude the personality of the minister upon the worshiper. The choir, composed of

individuals, is nearly always in a conspicuous place. An attendance record, bearing testimony of the presence of still more individuals, is generally in a prominent spot, and some congregations all but genuflect before it.

Third, too many of the public services of the church are wholly subjective. The hymns, prayers, and sermons of many morning services are so subjective that little or no emphasis is placed upon the great verities of the Christian faith.

The problem facing many Protestant churches is that of creating a synthesis between the objective and subjective to produce a well-balanced religious experience. One method of doing this is to teach the children those things which will bring about such a combination, and a good starting place is in the field of church music.

The only remedy for the trend toward gospel songs is to introduce good hymns to the children. All the major denominational publishing houses have hymnals in stock which provide a well-balanced collection of hymns appropriate to the different age groups. These are no more expensive to buy than those songbooks that are sometimes passed off as hymnals.

Children can also be taught the meaning of Christian symbolism. Blessed is that church which has some symbols within its walls. Church windows can be rich with symbols and even the carvings and shapes of the pew-ends can have symbolic significance. Poverty-stricken indeed that preacher who cannot teach the children of the junior department the eternal significance of the fleur-de-lis, circles, triangles, and other figures.

Worship

By GLENN CLARK

to have grown up with the Christian faith.

Children must be taught that God is real and that He is to be taken seriously as life is molded. The close-graded lessons of the church school curriculum, if followed consistently, will fill this need. The criticism that these lessons do not teach enough objective is only an admission on the part of the teacher that he has little or no experience of God's reality, and is therefore helpless when required to teach lessons which are not subjective. A careful examination of materials offered as a substitute for the closely graded lessons will reveal that they are, with almost no exception, highly subjective in content.

There is little that can be done about the architecture of church buildings that now exist. However, objectivity can be combined with subjectivity by an occasional use of a cross and candlesticks at a communion or baptismal service.

One of the most impressive immersion services the writer has ever witnessed was in the Central Christian Church in Des Moines, Iowa, a number of years ago. The sanctuary was darkened so that neither the minister nor the candidate was visible. The words of the minister were all that could be heard, and a lighted cross above the baptismal was all that could be seen. This setting effectively changed a ceremony that is often highly subjective into one which was beautifully objective.

A word of caution should be interjected here to guard against letting zeal for the use of visible symbols get the better of good judgment. A few years after the event mentioned above, the Iowa-Des Moines Conference held its executive session in this same sanctuary. A new preacher had tried to convert a narrow, circular, pulpit-centered rostrum into a divided chancel. The communion table was placed between the pulpit and etern and above it was, of all things,

the Perpetual Light. The writer knows of a Methodist church that displays two Perpetual Lights! Now the Perpetual Light is a historic symbol of the eternal presence of the Holy Spirit, but it can be used effectively only in certain settings. And when the symbol is used, only one light is correct.

A wise choice of hymns, the use of ascriptions, responses, introits, the Gloria Patri, Doxology, and litanies can change the emphasis from the worshiper to the Worshipped. The subjective element will be provided in prompting the individual to consecrate himself to the purposes of God.

Any minister who contemplates making worship services more objective must be prepared to meet a certain amount of opposition. Many a layman is not at all pleased to discover that God, instead of himself, is the important Personality. In this connection the writer has had ample experience.

At certain seasons of the year it has been our custom to have candle-light communion services, central in which are a cross and candlesticks. Laymen have too often accused us of "turning Catholic," blissfully ignorant of the fact that such symbolism

is the common property of all Christians. At one such service we turned toward the altar to dedicate the offering, and great was the criticism that came about because the minister prayed thus to God instead of the congregation.

How often, after an extended use of great hymns, we hear a nostalgic desire for "the good old hymns," meaning, of course, those sentimental ditties of the past fifty years.

Some people have a horror of a "set form" for worship services. One such person said that she enjoyed the evening services better because "they weren't so formal," but a careful examination showed that the pattern for the evening service was just as rigid as that for the morning service. The difference, it seems, was that there was no bulletin to show her that it was so.

This article has not attempted to give reasons why a God-centered religious experience is more desirable than one which is self-centered, for it would seem to be self-evident. As ministers, it is our responsibility to use those means which will make our people progressively aware that a God-centered life is one that makes God's will the deepest desire of the Christian.

Liturgical Question Box

QUESTION: *Is there a good catechism published for Methodists?*

ANSWER: There are several catechisms published for varying ages. They are old-fashioned and somewhat deficient in their treatment of the church as an institution. One of the best is published by the United Church Publishing House, Toronto, Can., for the United Church of Canada, which also publishes a *Companion to the Catechism* for the pastor or teacher. This church is placing more emphasis upon doctrine than has been the custom in America heretofore.

There is a great need for a new catechism that will follow the emphasis of the Methodist Advance movement. It should be illustrated and put out in attractive form.

Methodists, who are now placing great stress upon preparation for full membership, should regain the emphasis upon this second part of the Sacrament

of Baptism by retaining the old name of confirmation, and by teaching the children that in this semi-sacrament they are made full members and dedicated in a greater measure to the service of the church. The Ritual makes it plain that we do more than ask the child to "confirm" his earlier baptismal vows. Actually, we pray that God confirms, or makes strong the child by the power of his Spirit. We cannot stress too highly this great occasion. Incidentally, confirmation should be administered at a time when due solemnity can be secured by all means. It should not be hurried through. The minister should place his hand upon the head of each person to be confirmed, pronouncing his baptismal name distinctly.—R. P. Marshall.

The "Liturgical Question Box" is conducted by R. P. Marshall, 217 Arch Street, Sunbury, Pennsylvania. Questions from our readers may be sent directly to him or to THE PASTOR.—Ed.

CHRISTMASTIDE PREACHING

In Jesus Christ, God comes with power and grace for all men. "This is what Christmas is all about," says the Methodist minister whose ideas for preaching and worship in this season, December 24 to January 5, this year are presented here. ("Advent Preaching" appeared on page 30 in the October issue.)

Christmas Eve

December 24. Christmas Eve provides the occasion for a meaningful and beautiful celebration of Holy Communion. The customary hour is near midnight, extending into the early morning of Christmas Day. This is the first proper opportunity for celebrating our Lord's Nativity; if we start singing Christmas hymns early in December we not only anticipate the Christmas festival, but we lose the opportunity of keeping the proper Advent emphasis.

Up to at least the Fourth Sunday in Advent, hymns should be restricted to Advent propers (*The Methodist Hymnal*, Nos. 83, 84, 85, 126, 485). Our Hymnal unfortunately has a very small selection of Advent hymns.

Christmas hymns and carols may be found from Nos. 86 to 110, with the exception of three Epiphany hymns, to be noted later. Among these are many especially good ones; see especially Nos. 104, 105, and 107 to 110. (Not all Christmas hymns are carols.)

Old Testament: Isaiah 9:2-7. Epistle: Titus 2:11; 3:7. Gospel: Luke 2:1-20. (Lessons not provided in our own Book of Worship are taken from the Book of Common Order of the Church of Scotland, or in some cases from the American Episcopal Prayer Book.)

The Communion service should be sung, especially on Christmas Eve. Teach not only the choir but the entire congregation to sing the service. See the section in the Hymnal following the last of the hymns, entitled "The Holy Communion," Nos. 565-588.

Omit the Lord's Prayer at the beginning, and have the congregation sing it in its proper place after the Consecration (No. 572). Omit the Decalogue: it is a late addition to the liturgy, it anticipates the Confession, and it makes the service too long. Use our Lord's Summary of the Law (No. 575) and sing the Kyrie Eleison (No. 576), the minister and congregation alternating. Use Christmas hymns as graduals between the three lessons. Use the Nicene Creed: it is the affirmation of faith *par excellence* for Christmas since it affirms the consubstantiality of Christ with God the Father. Add Intercessions after the sermon (our service curiously omits any intercessions). Have the congregation sing the Sanctus and Gloria in Excelsis where they occur. Have the choir sing the Agnus Dei (No. 586) while the ministers receive communion. Administer the Communion in silence. (The use of "background music" in services is weak and sentimental, making the Divine Liturgy sound like Radio City Music Hall. Use no anthems or solos: the service music, rightly done, provides its own unique splendor.)

Text: *For the grace of God has appeared for the salvation of all men . . .* (Titus 2:11, R.S.V.). This is what Christmas is all about. Avoid the cheaply sentimental. Human sin has been adequately dealt with during Advent. Man's need is clear, his cry unending: "Come, Thou long-expected Jesus." The message of Christmas is that *the grace of God has appeared for the salvation of all men.*

Divine Grace

December 25, Monday (Christmas Day). Hebrews 1:1-12; John 1:1-14; (Isaiah 11:1-13). By all means have a service on Christmas Day. If we Protestants cannot have a divine service on this day, even though not a Sunday, we might as well fold up right now! It is this day that we celebrate the Incarnation: *God was in Christ, reconciling the world unto himself . . .* (Read D. M. Baillie's *God Was in Christ*).

If you have had a midnight Communion, then perhaps you will want to make this a short family service. If there was no celebration Christmas Eve, then by all means have Holy Communion on Christmas Day. Ten A.M. might be a good hour.

Text: *And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory of the only Son from the Father* (John 1:14, R.S.V.). If it looks for a key verse to the Christian faith, then doubtless this is it. The mystery of the Incarnation is the saving grace of God: God loves us enough that he empties himself and comes to be born among us; and yet that God-in-flesh is not only man, but "very God of very God, begotten, not made, full of grace and truth."

In preparation for his Christmas services, a preacher might do well to read several times and ponder carefully W. H. Auden's long poem, *For the Time Being: A Christmas Oratorio*.¹ Here in incisive poetry is stated the orthodox faith with accuracy and feeling. Let us not neglect poetry as a means of grace, at least for ourselves, whether we make a habit of quoting it from the pulpit or not.

Providence

December 31, the Sunday after Christmas. Galatians 4:1-7; Matthew 1:18-25; (Isaiah 40:1-11). Continue the Christmas emphasis. If we did not start celebrating Christmas (along with Macy's and Gimbel's) the day after Thanksgiving, we would not be in such a hurry to pack it away the day after Christmas. The church's own calendar starts Christmastide with Christmas Day and continues it until Epiphany. Certainly the corporate wisdom of the church outweighs our own, and the judgments of the Church Fathers are to be preferred to those of the Better Business Bureau.

Continue singing Nativity hymns and carols. Liturgical helps may be found in the Book of Worship, pages 153-154. For a Responsive Reading, use the Magnificat, page 620; the Hymnal, or the Benedictus, page 621. One of the selections for the fifty-first and fifty-second Sundays would be (There is much to be said against the present arrangement of Responsive Readings in the Hymnal by consecutive numbered Sundays. Dare one hope that in the next revision of the Hymnal they will be arranged according to the Church Year?)

¹ See *The Collected Poetry of W. H. Auden* (Random House, 1955).

Most Scripture lessons we read are too short, too haphazardly chosen, and too unrelated in context to anything our congregations understand to be of much value. But the answer is not, as I have many times witnessed in Methodist churches, to cut down the lessons still further, or to read the same familiar lessons again and again, or to neglect the Old Testament altogether, or to omit the lesson entirely, coyly asking the congregation to read it for themselves later, meanwhile saving five minutes more for a fancy anthem or the preacher's own "invaluable" words!

Text: *But when the time had fully come, God sent forth his Son, born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons* (Galatians 4:4, 5, R.S.V.). A great chance to preach on the *kairos*, the fulness of time, the meaning of Providence. Note the preparation the ancient world had been made for the coming of the Savior: Greek language and culture, Roman law and order and roads, Jewish prophetic insight and national suffering, pagan weariness and longing for redemption (cf. the Mystery cults).

Note the paradoxes implicit in the text: the Son of God was born of a woman, born under the law, and yet was fully God. Man, doomed under the law, was yet to be saved by one born under the law, by being freed from the curse of the law, and yet left free to fulfil the law in a higher law of Love. Man, ambivalent creature that he is, made of clay yet inbreathed by the breath of God, will yet become a son of God. The note of paradox runs all through the Christian gospel (again cf. Baillie, *op. cit.*).

Watch Night

Philippians 3:7-14; Matthew 6:19-34; (Deuteronomy 11:1-17).

Since New Year's Eve falls on Sunday night this year, it is all the more important that we continue the old Wesleyan Watch Night. It is important to give our people something to do, to keep them out of the raucous crowds that usually converge on the public square.

If you have an evening service generally, why not omit it this Sunday? Let the people congregate around 9 P.M. for some quiet recreation, including group singing. Christmas hymns are still in order. Serve light refreshments, perhaps. Begin the service around 11:30.

The service in the Book of Worship is suggestive but not especially useful. Liturgical materials may be found in the Book of Worship, pages 156-59. Responsive readings for the fifty-third Sunday or Watch Night (Hymnal) are appropriate.

Hymns especially appropriate for the close of the year are Nos. 533, 536, 537, 538, and 540. If you use this last hymn, written by Charles Wesley for the Covenant Service, use another common-meter tune. The one to which it is set is not singable and certainly does not fit the words.

Have the people on their knees—either in the pews, or if there are not too many, around the Communion rail—on the stroke of midnight. Bring the service to a swift conclusion after that.

Text (if a sermon is used): *Therefore do not be anxious . . . But seek first his kingdom and his righteousness . . .* (Matthew 6:31a, 33a, R.S.V.). These are troubled times. It is the preacher's task and privilege not to further confound but to enunciate the saving Word of God. Our sermons must be "tracts for hard times," as W. A. Smart has often called the Book of Revelation. The true way out of our anxiety is through the doorway of Christ into the Kingdom of God's love.

The Exalted One

January 1, Monday (New Year's Day). Philippians 2:5; Matthew 1:18-25.

January 1 in the church's calendar is the Feast of the Circumcision, or the Feast of the Naming of Jesus. If one has had a Watch Night Service, that should suffice for the emphasis on the Old Year-New Year theme. If there has been no Watch Night, then perhaps one would want to use a 10 A.M. service on this civil holiday to stress the "new beginnings" theme.

However, since we are still in Christmastide, it would be well to recall the historic event of our Lord's circumcision and his naming, following soon after his birth as these events did. One can make a significant service on the theme of the name of Jesus. Who has ever heard the shameless way in which the name of Christ is bandied about on the lips of our generation without wishing there were some way to instill the ancient reverence for the Holy Name? The name of God was so holy that the post-exilic Jew replaced his name in speech with a circumlocutionary term.

A Christmas hymn is still in order. While the church does well to try to redeem from secularism the civil observance of New Year's Day, yet this should not be allowed to interrupt the steady progression of the church's celebration of Christmastide, from Christmas Eve to Epiphany.

Hymns for the Feast of the Naming of Jesus: No. 164, "All hail the power of Jesus' name," No. 79, "To the Name that is salvation," No. 347, "How sweet the name of Jesus sounds," and No. 400, "Jesus! the Name high over all."

Text: *Therefore God has highly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father* (Philippians 2:9-11, R.S.V.).

Connect this text with the Gospel names Immanuel (*God with us*) and Jesus (*For he shall save his people from their sins*). Note the importance of names, and the fact that attitudes toward persons and ideas can be measured in terms of attitudes towards names. Shakespeare's quip "What's in a name?" may be partly true, but it is also dangerously false. Proceed to the importance of the *name which is above every name*. Profanity of word and deed may be justly censured in this sermon. Conclude with an appeal for an emotional attachment to Jesus: intellectual rationalizations and moral exhortations are not the backbone of Christian preaching.

The Light of the World

January 5, Friday (Epiphany Eve).

This is the last day of Christmastide. Since this year the Feast of the Epiphany will fall upon Saturday, and Saturday night is not a likely time for a service, perhaps one should transfer the celebration of Epiphany to Friday night. Three hymns listed among the Christmas hymns are really for Epiphany: "We three kings" (No. 102), "As with gladness men of old" (No. 90), and "The Kings of the East" (No. 101).

Epiphany is the proper time for recalling the visit of the Wise Men. Its primary emphasis is upon the manifestation of salvation in Jesus Christ, not to the chosen people only, but to all the world, as symbolized by the three kings. Its primary liturgical symbolism is light, and the ancient service of the Feast of Lights is the proper Epiphany observance. (Such a service will be outlined in the December issue of THE PASTOR.—Ed.)



United Evangelistic Effort

The Board of Evangelism has been emphasizing the Week of Pulpit Evangelism, in connection with Reformation Week, and National Nonresident Transfer Week, which calls for organized visitation of all nonresident members for the purpose of winning them to active membership in the church in their community.

The board recommends that sometime in November each district superintendent and district secretary of evangelism promote a one-day evangelistic rally. One of the features of such a rally might well be the launching of the Fishermen's Club project. The Fishermen's Club Packet, available for \$1.00 from Tidings, contains material for the inauguration of this program.

The United Week of Visitation Evangelism is scheduled December 3-7. Thirty-seven other denominations in Protestantism's United Evangelistic Advance will use this week to win the unchurched to Christ. Here is an opportunity to make Advent a personal reality to those whom we introduce to our Lord. Ministers will find help for this program in the pamphlet, *How to Conduct a Successful Week of Visitation Evangelism*, available from Tidings, 1908 Grand Ave., Nashville, Tenn., at 10 cents a copy; 7 copies for 50 cents.

Five major operations. The Syracuse Area United Evangelistic Mission is one of five major operations of a similar nature being conducted this fall. Another is the Peninsula Conference Evangelistic Advance.

The Baltimore United Evangelistic Mission is a metropolitan operation covering three districts of metropolitan Baltimore. These districts will be assisted by the other three districts of the Baltimore Conference. Some 150 churches will be engaged in this mission. Milton J. Rogers is executive chairman, and C. Lloyd Daugherty, Jr., of the Board of Evangelism staff, is director. Dates of this mission are November 26-December 4.

The Des Moines Area is planning a United Evangelistic Mission for the period December 1-10. Six hundred and forty-one host pastors with some 1,200 guest pastors will serve the 14 districts of this area on a plan similar to that of Syracuse.

The Kansas-Nebraska Area has

worked out an interstate reciprocal mission. The Kansas program will be October 28-November 5, and the Nebraska program November 11-19. Nebraska ministers will assist Kansas, and Kansas ministers will assist Nebraska. Twenty districts and 841 local churches are involved.

CHURCH SCHOOL LITERATURE

Church school periodicals for November and December contain study courses on the theme of "The Church," in connection with the emphasis of the Advance for Christ and His Church.

Of special interest is a course for older youth in *Christian Action* on The Methodist Church. It appears in October, November, and December issues, with emphasis on the Church in both the International Lessons and in the Adult Bible Course in November and December.

WHEN CHILDREN GIVE

When Children Give (1950-1951) is an eight-page picture folder showing the work of The Methodist Church in town and country. It is written for primary and junior boys and girls to aid in their study of missionary units for the current year.

It helps to explain what happens in this area of work when they give to World Service and to the Children's Service Fund. Orders for the folders should be placed at once to have them ready for January. Single copies, 15 cents each; in dozen lots, 7 cents each; from the Service Department, Box 871, Nashville 2, Tenn.

CHURCH SCHOOL GOALS

The action program of evangelism, which began last month and extends through March, 1951, is being led jointly by the Board of Evangelism and the Board of Education.

In local church schools, during this church-wide program of evangelism, the Board of Education plans for three goals; an increase in church school membership, an increase in attendance, and the winning of church school members to Christ and church membership.

The basic leaflet for pastors and church school superintendents is *Win-*

Information for this section should reach the office of *The Pastor* at least two months before the event or conference is scheduled to take place, and as far in advance as possible.—Ed.

- Nov. 6-10—Florida Pastors' School, Lake Alfred Hotel, Lake Alfred, Fla.
- Nov. 7-9—National Convocation on The Church in Town and Country, Missouri Methodist Church, Columbia, Mo.
- Nov. 12—World Peace Sunday.
- Nov. 12—Men and Missions Sunday, sponsored by the Laymen's Missionary Movement.
- Nov. 13-16—United Council of Church Women, Cincinnati, Ohio.
- Nov. 14-17—Executive secretaries of Conference Boards of Education meet.
- Nov. 15-16—South Central Jurisdiction Joint Radio Committee meets, Gulfport, Miss.
- Nov. 16-17—Commission on World Peace annual meeting, Chicago, Ill.
- Nov. 19-Dec. 17—"The World Church" theme for the Advance.
- Nov. 20-23—Annual Conference on Ministerial Training, Garrett Biblical Institute, Evanston, Ill. Subject: "Pastoral Care."
- Nov. 21—Joint Committee on Education and Evangelism meets, Cincinnati, Ohio.
- Nov. 23—Thanksgiving Day.
- Nov. 28-Dec. 1—Conference of American Protestant churches to organize the National Council of the Churches of Christ in the U.S.A., Cleveland, Ohio.
- Dec. 3—Advent Sunday.
- Dec. 8-9—Called meeting of the Commission on Ministerial Training, Buck Hill Falls, Pa.
- Dec. 9—Executive Committee of the Commission on Chaplains meets, Buck Hill Falls, Pa.
- Dec. 10—Universal Bible Sunday.
- Dec. 10-13—Annual meeting of Board of Missions and Church Extension, Buck Hill Falls, Pa.
- Dec. 25—Christmas Day.
- Dec. 31—Student Recognition Day.
- Jan. 1—New Year's Day.
- Jan. 2-5—Southeastern Jurisdiction Council meets, Savannah, Ga.
- Jan. 2-5—Curriculum Committee meets, Nashville, Tenn.
- Jan. 6—Epiphany.
- Jan. 7-14—Universal Week of Prayer.
- Jan. 8-15—National Training Conference for youth directors, Nashville, Tenn.
- Jan. 11-12—The Commission to Study the Ministry meets, Chicago, Ill.
- Jan. 16-18—National Conference of Youth Summer Agencies, Gibson Hotel, Cincinnati, Ohio.

ning People for Christ and His Church (No. 8216-B). Copies can be received free on order from the Service Department, Box 871, Nashville 2, Tenn.

FOURTH SUNDAY LEAFLET

Supply Line of Bibles is the title of the Fourth Sunday World Service leaflet to be distributed by pastors to members of their congregations during December. It presents the work of the American Bible Society.

The leaflet is in two colors and is illustrated. The text tells of the manner in which the American Bible Society, as the official agency of The Methodist Church for distributing Bibles, supplies the Scripture in many languages throughout the world.

Size of this Fourth Sunday leaflet is the same as the average Sunday bulletin so that it may be inserted if desired. Pastors can obtain copies as needed free of charge by ordering direct from the Service Department, 740 Rush St., Chicago 11, Ill.

FOR CHRISTMAS WORSHIP

In order to help parents lead worship in the home at Christmastime, the Board of Education publishes each year a four-color leaflet entitled *Christmas Worship in the Home*.

Reproduced on the cover of the leaflet for this year is the Nativity scene by Leon Frederick. Pastors are urged to send these leaflets to homes, distribute them in church on the Sunday before Christmas, or ask teachers to take them to their pupils, urging them to have a religious observance of Christmas.

Order *Christmas Worship in the Home* from the Service Department, Board of Education, Box 871, Nashville 2, Tenn. Prices: 30 cents per dozen; \$2 per hundred (cash must accompany order).

COMMITMENT DAY CHANGED

The Board of Temperance announces that Commitment Day in 1951 will be celebrated February 4 instead of the first Sunday in Lent, as has been customary. This is to avoid conflict with Race Relations Sunday (Feb. 11, 1951).

Several million Methodists have signed the commitment pledge to abstain from the use of alcohol as a beverage, and it is felt by the Board of Temperance that Commitment Sunday in 1951 will substantially increase the number of such pledges.

THE WHOLE WORLD SINGING, by Edith Lovell Thomas. *Friendship Press*, cloth \$2.75; paper \$1.50.

A book compiled on the thesis that music is a universal language and that such a book could be the means of binding children to all children through the

fellowship of song. Church school leaders and parents can welcome this collection of songs from many lands. Pastors will want to use it for family occasions and make copies available to leaders of primary and junior children. It is a book that families will enjoy in the home.—*E. Mae Young*.

WHITE HOUSE CONFERENCE

Oscar V. Woosley, superintendent of the Methodist Children's Home, Winston-Salem, N. C., and Karl P. Meister, executive secretary, will represent the Board of Hospitals and Homes at the Mid-century White House Conference on Children and Youth. It is scheduled to be held in Washington, December 3-7. Hubert Johnson, superintendent of the Methodist Home, Waco, Tex., will attend as delegate from his state. He is chairman of the Committee on Survey and Standards and of the special committee on the White House Conference of the Board of Hospitals and Homes.

EVERY MEMBER CANVASS

World Service Agencies of The Methodist Church have released a newly re-

vised series of materials for conducting the every member canvass in local churches.

The series, composed of twelve items, includes an informational leaflet for the pastor and the promotion committee; a leaflet for church members; a series of three form-letter ideas for mailing to members; an operations sheet; a new sheet of "pointers" and information for committees and canvassing teams; a new color poster for the bulletin board; a graph of the World Service dollar; "talking point" cards for canvassers' use; pledge cards; form for newspaper article; and a newly published guide, "How to Organize and Conduct the Every Member Canvass."

This last item was written by Edgar H. Neese, Weldon Crossland, and E. J. Matthews. It deals, respectively, with organizing and conducting the every member canvass in a rural circuit, a city church, and an "average" church.

A sample set of materials may be secured free by any pastor, district superintendent, or charge lay leader. Write to the Service Department, World Service Agencies, 740 Rush St., Chicago 11, Ill.

THE BAR OF JUSTICE—Hayward H. Johnson, who with "Bill" Holden of Hollywood makes up a temperance drama team that is widely known throughout the country, is making use of a new play entitled *Bar of Justice* during this fall. The casts for these presentations, as usual, will be made up from local talent. It would be difficult to overestimate the influence of these drama presentations, according to a Board of Temperance spokesman. One pastor commented: "There is nothing else which has made such a hit in this section as this drama."



The Fountain

ABOVE ALL ELSE

Men cannot live without faith. Of all the tasks facing Western civilization today, the greatest, the most important, is how to bring faith back to the hearts of men.

—Charles Malik, Minister of Lebanon to the United States, and delegate to the United Nations

WHAT WE PREACH

. . . Scripture provides the substance of preaching. No servant of the Word need rely on his personal discovery of the divine will, much less on his ingenuity to say something new or wait for some fresh revelation of truth. There is much to be said for achieving contemporaneity in content and language, but it is not necessary to sacrifice or neglect Scripture to achieve this end. The cult of trying to be original has carried the pulpit far afield. Although there was something distinctly original and direct about the Word of the Lord that came to the later prophets, there is no evidence at hand to suggest that they disdained the revelation that had been given to Abraham, Moses, Samuel and others before their time. Neither is there any evidence at hand to suggest that God spoke to them at regular seven-day intervals. In this respect no modern prophet may presume to be more favored than those in whose tradition he considers himself to stand.

—Frederick W. Schroeder, *The Heritage of the Reformation* (Richard R. Smith)

WHAT COMFORT THIS

The most deep-seated weakness of modern progressivism is thus not in the difficulty of establishing the fact of such progress as it affirms, but in our inability to derive from the contemplation of the fact, even if established, the comfort it proposes to administer. We can take final comfort neither from a history that is never consummated nor from any consummation that earthly history itself could conceivably contain. An earthly state of being in which there is nothing left to strive for is as unmeaning to us as one in which we are bidden to strive for mere striving's sake. Nor again can we be content to limit the enjoyment of the consummation to some fortunate future race, finding in the life of some distant to-morrow the justification of the life of both yesterday and to-day, and allowing to each present moment no direct relation of its own to eternity but only a relation that passes through future time.

—John Baillie, in *The Belief in Progress* (Charles Scribner's Sons)

LIFE'S MAD GOAL

The mad pursuit of personal happiness makes the faithless man consider no higher obligation than his own desires.

—Gerald Kennedy, in *The Lion and the Lamb* (Abingdon-Cokesbury Press)

NO FOOD FOR BABIES

It would be much easier, and perhaps more comfortable, to keep conviction and standards and anything so decisive as religion out of our higher learning. Fact-collecting, open-mindedness as an end of life, to be forever learning and never coming to a knowledge of the truth, is less arduous than reflective commitment. Reflection is easy and commitment is easy; but the two together—that is an educational task demanding the highest powers. For education that seeks intelligent conviction about the meaning of life and its ends is no food for babies. But education that does not seek it is hardly anything we can decently refer to as "the higher learning."

—Howard Lowry, in *The Mind's Adventure* (Westminster Press)

NOT PACIFIED WITH SHADOWS

Possibly some may say, that the devil may awaken men's consciences to deceive them, and make them think they are of God, while, indeed, they are in the gall of bitterness. But to this it may be replied, that the man that has an awakened conscience is the least likely to be deceived of any man in the world. It is the drowsy, insensible, stupid conscience, that is most easily blinded. The more sensible conscience is in a diseased soul, the less easily is it quieted without a real healing. The more sensible conscience is made of the dreadfulness of sin, and of the greatness of man's own guilt; the less likely is he to rest in his own righteousness, or to be pacified with shadows. A man that has been thoroughly terrified with a sense of his danger and misery, is not easily flattered and made to believe himself safe, without good grounds.

—Jonathan Edwards, in *The Work of the Holy Spirit*

THE WAR FOR MEN

We suffer only in proportion as the vice which is natural to us resists supernatural grace. Our hearts feel torn asunder between these opposed efforts. But it would be very unfair to impute this violence to God, who is drawing us on, instead of to the world, which is holding us back. It is as a child which a mother tears from the arms of robbers, in the pain it suffers, should love the loving and legitimate violence of her who procures its liberty, and detest only the impetuous and tyrannical violence of those who detain it unjustly. The most cruel war which God can make with men in this life is to leave them without that war which He came to bring "I came to send war," He says, "and to teach them of this war. I came to bring fire and the sword."

—Pascal, *Pensées*

THE GREATEST OF THESE . . .

Benevolence would ward off pain as the greatest evil in the world. But love is much more and much tougher than general benevolence. Love and suffering are not incompatible.

—Richard L. Smith, in *Asking The Questions* (Oxford University Press)

MAJOR PREMISE

The man who becomes restless when men begin to talk seriously about God, as if he feels that he has to listen while men discuss the Great Irrelevance, should re-examine the whole basis of his thinking and of his living. He will discover that he has made the curious blunder of thinking that the major premise is irrelevant. It is of God that we must think. And we must think of Him because only so can we understand the meaning of the life of man.

—Lynn Harold Hough, in *The Dignity of Man* (Abingdon-Cokesbury Press)

THE SIGHT OF GOD

Let us be quite sure that God sees more good in men than we do, even though the sins hidden from our eyes are not hidden from His.

—H. Wheeler Robinson, in *Redemption and Revelation* (Harper & Bros.)

EVANGELISM TODAY

As I look back to the kind of evangelism represented in . . . Christian testimony of a generation or two ago, it seems to me that it stood in marked contrast to the evangelism of today. In our times evangelism seems to be disproportionately a promoted thing, organized with a vast equipment of prospects, visitation teams or tabernacle building, publicity and public relations. We know that our evangelistic programs today are accomplishing much good for the Church and we should heartily support them. But so often the motive seems to be the desire for more baptisms, more church members and more denominational glory. The older evangelism seemed to have in it a greater yearning and compassion for the soul as a value in itself. Parents shed tears for their children. Personal work was not so much an assignment from a team captain as from the Captain of our salvation—no less a person than Jesus Christ Himself.

—Edwin T. Dahlberg, in an address to the World Baptist Congress, reprinted in *Current Religious Thought*

UNSURPASSED

The Bible continues to be the effective means of setting man face to face with Christ.

—Herbert H. Wernecke, in *The Heritage of the Reformation* (Richard R. Smith)

EASY DOES IT?

Listen to the discussion between any two philosophers one of whom upholds determinism, and the other liberty: it is always the determinist who seems to be right. He may be a beginner and his adversary a seasoned philosopher. He can lead his cause nonchalantly, while the other sweats blood for his. It will always be said of him that he is simple, clear and right. He is easily and naturally so, having only to collect thought ready to hand and phrases ready-made: science, language, common sense, the whole of intelligence is at his disposal. Criticism of an intuitive philosophy is so easy and

so certain to be well received that it will always tempt the beginner. Regret may come later,—unless, of course, there is a native lack of comprehension and, out of spite, personal resentment toward everything that is not reducible to the letter, toward all that is properly spirit. That can happen, for philosophy too has its Scribes and its Pharisees.

—Henri Bergson, in *The Creative Mind* (Philosophical Library)

THE SCEPTIC

The true sceptic merely analyses belief, discovering the risk and the logical uncertainty inherent in it. He finds that alleged knowledge is always faith.

—George Santayana, in *Atoms of Thought*; Ira D. Cardiff, ed. (Philosophical Library)

THE REAL DIVISION

The somber fact is that two Christianities confront each other in our modern world. The one Christianity is ultimately rooted in a Bible and a creed, in theology, and in a confession of faith. The other is a Christianity of moral ideals—ideals deriving from the Christian past, one must grant, but now freed from the swaddling clothes of dogma and doctrine, of fear of God and of the ultimate realities of eternity. A further tragic circumstance is the fact that the two Christianities are not differentiated clearly in popular presentation or comprehension. One of them is largely unknown. Hence the other has occupied the vacuum created by ignorance.

—Theodore O. Wedel, in *The Christianity of Main Street* (Macmillan Co.)

POINT ONE

The primary freedom of man is freedom of religion; this was in fact the first freedom, just as freedom of religious assemblage was in fact the first form of freedom of assemblage for any purpose. If man has authentic being only in relation to God, then his freedom of religion means primarily freedom *for* religion, by no means to be reduced to parity with freedom *from* religion. Men should of course also be free to be free from all religion; but this follows by derivation from the importance of freedom *for* religion, because only then would any man's positive exercise of religion be a genuine product of his freedom and not in part a result of social prestige or coercion.

—Paul Ramsey, in *Basic Christian Ethics* (Charles Scribner's Sons)

DIVINE STORY

. . . The wonder of Bethlehem has been the enthralling theme of the historic book of Christmas, the golden chain that has linked one generation of Nativity pilgrims to another and all to an open, gracious heaven. But for the great revealing and transforming fact on which the story of the manger rests, no legends would ever have been woven by devout and loving minds, no pictures painted by skillful and reverent hands, no solemn hymns chanted and happy carols sung by adoring and rejoicing hearts.

—William Muir Auld, in *Christmas Tidings* (Macmillan Company)

The Religion of Hawthorne

By PAUL LAMBOURNE HIGGINS

The writings of Nathaniel Hawthorne are contemporary because they draw out the religious issue that confronts men in every age: the problem of good and evil. More than a literary genius, Hawthorne was a "Christian interpreter of life," asserts the pastor of Washington Heights Methodist Church, Chicago, Ill.



IT IS not often that one turns to a novelist for an interpretation of Christian theology. Nathaniel Hawthorne, of course, was no ordinary novelist. Not only may he be considered America's foremost master of the novel, but in world literature his place is among the greatest. His short stories and novels deal with some of the most fundamental issues of life. Few writers have wrestled so strenuously with the problem of good and evil. Few have understood so clearly the titanic struggles that go on within the human breast.

In Hawthorne's thinking there was the strange mixture of New England Puritanism and theological liberalism. As a youth in Salem, where the ghosts of ancient witch trails haunted the streets at night, he reacted against the extremes of his Puritan lineage. As he grew older he gave increasing expression to the view that the old Calvinism of New England, like an outmoded Romanism, was too legalistic and hidebound to provide satisfactory answers to life's perplexing problems.

It is not difficult to believe that Hawthorne's reaction against conservative Puritanism was nourished in part by the thought and writings of eighteenth-century English and French liberals. Yet he does not fit into any of the conventional patterns. He is not easily typed; his theology, which is neither legalistic nor libertarian, is nevertheless thoroughly Christian.

Ministers and other Christian leaders who seek to interpret religion and life would do well to read again and again from the writings of Hawthorne. Most of his stories cannot be sufficiently appreciated in a single reading; it is upon each rereading that new light is cast upon fundamental issues with which the great novelist was concerned. In his broodings over the motives and ways of man, Hawthorne was able to follow the human mind into dark, labyrinthine channels and find therein something intelligible and redeeming. In looking at a man's mind, he could be both objective and sympathetic. He understood the ways of the heart too. Few writers have dealt more effectively with the timeless human passions.

Hawthorne has been called the least imitative and the most original of American authors. In several novels and many short stories there are brilliant and helpful insights into varied phases of religion and ethics. In *The Great Stone Face* he depicts how character is molded through a lifetime of humble devotion to a noble ideal. He deals in still other

stories with the mysterious providence of God in the affairs of humankind. But it is in facing the age-old problem of good and evil that Hawthorne is at his best. His interpretation has sanity without cynicism; it has genuine tenderness without sentimental softness.

Hawthorne pictured pride as a basic evil. His grasp of the implications of the power of pride is unusually penetrating. Judge Pyncheon, in *The House of the Seven Gables*, is the embodiment of a cruel self-righteousness that so often accompanies the pride of an old respectable family. In the "rusty wooden house, with seven acutely peaked gables facing towards various points of the compass," there is portrayed the tenacity of evil and the gradual breakdown of a family long dominated by pride.

The tragic effect of moral pride is depicted in *The Scarlet Letter*. The love of Hester Prynne and the Reverend Arthur Dimmesdale, although outside the realm of the Puritan code is true love and therefore sacred. It has what Hester calls a "consecration of its own." It is in the revengeful Chillingworth that Hawthorne sees pride working fiendishly under the cloak of moral respectability.

Another powerful example of moral pride is seen in the character Hilda in *The Marble Faun*. A daughter of New England living in an artists' colony in Italy, Hilda faces issues more perplexing than she had ever conceived. Her cold, immature ethics prevent her from understanding the weaknesses of her fellow creatures. The more experienced Miriam tells her in words not soon forgotten: "As an angel you are not amiss; but, as a human creature, and as a woman among earthly men and women, you need a sin to save you." Conventional society might not understand the words. But Jesus would.

It is not that Hawthorne condones sin. No one pictures more vividly than he the sorrowful consequences of sin. He is one more consistently holds to the conviction that *whatsoever a man soweth, that shall he also reap*. Hawthorne's concept of sin, however, goes much deeper than that of conventional morality. He points to a cold and cruel mind, such as that of Chillingworth or Pyncheon, as being more seriously sinful than the uncalculated actions of passion. In this respect he is much closer to the spirit of Christ than our vociferous moralists.

Hawthorne saw pride in personal power—a power

that depicted in Hollingsworth in *The Blithedale Romance*. A reformer with many admirable qualities yet dominated by lust for power, Hollingsworth fails to attain his prthier goals and brings sorrow to those he sought to win his cause.

One of the characters upon whom tragedy falls is Zenobia, that beautiful paragon among women and that champion of noble causes. Zenobia's zeal for social reforms does not bring her the kind of mate who will appreciate her nor the kind of love she really needs. Hawthorne feels that love for social causes can never be a satisfactory substitute for personal love. To be helpfully interested in the masses, one must be personally interested in the individual. Whenever Hawthorne deals with the kind of pride that seeks power over others, he sees in it a tenacious evil that destroys the human personality.

There is a mixture of good and evil in everyone. In a few of Hawthorne's characters, such as Chillingworth and Pyncheon, it is difficult to see much good, although both had popular respectability on their side. Hawthorne feels that no one can go through life untouched by evil. When Donatello, a lovable and mythlike Arcadian figure in *The Marble Faun*, becomes involved in the evil of the world, he finds that he cannot completely extricate himself from it. When one knows both good and evil, however, he is not in total darkness. Like Donatello and Hilda, the individual may be elevated as a result of his experience. Hawthorne boldly suggests that our earnest encounter with sin may be an "element of human education, through which we struggle to a higher and purer state than we could otherwise have attained." One somehow feels that it is the author himself speaking when he has Kenyon say, "Did Adam fall, that we might ultimately rise to a far loftier paradise than his?"

If there is any one unpardonable sin for Hawthorne, it is that of the lack of human sympathy. In the short story, "Ethan Brand," the author considers the unpardonable sin that "of an intellect that triumphed over the sense of brotherhood with man and reverence for God, and sacrificed everything to its own mighty claims." The self-centered brand lacked the "key of holy sympathy." For Hawthorne, the moral criterion must contain human sympathy and heartfelt consideration for one's fellow men—qualities lacking in religion of mere ideals.

Hawthorne considered isolation from humanity as one of the most frustrating of all tragedies. Poor Clifford (in *The House of the Seven Gables*) felt so remote from others that when he watched from the balcony a passing parade, he wanted to jump, so great was his need of "a deep, deep plunge into the ocean of human life." He had a "yearning to renew the broken links of brotherhood with his kind." Hepzibah suffered from the same kind of isolation. It was the loving sympathy of Phoebe and Holgrave that made it possible for both Clifford and Hepzibah to renew their life with others and to feel again that they were a part of the living world.

Hawthorne's sympathy took the form of concrete helplessness to his fellow men. The picture of Hawthorne as a recluse is not an accurate one; he was a quiet but friendly man, truly interested in the happiness of others. He was convinced that happiness could be promoted only as one turns into the needs and affections of other individuals—never through cold isolation. In *The Marble Faun*, when Donatello suggests a monastic life, Kenyon replies: "I would make the wide world my cell and good deeds to mankind my prayer." Evil, according to Hawthorne, must be faced. Furthermore, it is the human task to seek to understand both the frailties and virtues in man's common nature. Affection

and sympathy are the great needs of humankind. To Hawthorne cruelty and indifference to suffering are major sins, while kindness, affection, and sympathy are cardinal virtues. Although he does not condone sins of the flesh, nevertheless he considers them less destructive than the evils of the spirit: pride, jealousy, greed, and hate. Not even the scarlet "A" could rob Hester Prynne of her goodness, for her virtue certainly outweighed her sin.

Hawthorne's answer to this problem of good and evil is the Christian doctrine of love. What can a person do in the face of baffling human problems? He can love. He can enter vicariously into the woes of others, and through understanding and sympathy he can be as leaven in the meal. He can be slow to criticize the sins of others and quick to see and defend the good in his fellow creatures.

Love is the great redeeming fact. It is the normal, healthy love of Holgrave and Phoebe in *The House of the Seven Gables*, which shines through the dark abode and brings release from the vicious circle of evil. It is the love of Arthur Dimmesdale and Hester Prynne, when openly declared, that becomes the one redeeming note in *The Scarlet Letter*. Love, for Hawthorne, is the one miracle "without which every human existence is a blank." In reading his stories it is not difficult to conclude that he feels that in the evening of this life it is by our love that we shall be judged and not by our intelligence.

The most baffling and soul-searching issues are faced by Nathaniel Hawthorne in his remarkably vivid and dramatic writings. His novels and short stories, which breathe with a timeless reality, could be read and reread profitably by our perplexed generation. They reveal not only the literary genius of an author, but also the mind and heart of a great Christian interpreter of life.

Selected Works of Hawthorne in Print:

Nathaniel Hawthorne, *Complete Novels and Selected Tales* (Modern Library ed.), \$2.45.

Great Stone Face, and Other Tales of the White Mountains (Houghton-Mifflin Co.), \$1.

The Heart of Hawthorne's Journals, Newton Arvin, ed. (Houghton-Mifflin Co.), \$3.

The House of Seven Gables (Riverside Literature Series, Houghton-Mifflin Co.), \$1.32.

The Scarlet Letter (Everyman's Library Series, E. P. Dutton), 95 cents and \$1.25.

Twice-told Tales (Riverside Literature Series, Houghton-Mifflin Co.), \$1.32.

Custom House and Main Street (Riverside Literature Series, Houghton-Mifflin Co.), \$0.48.

Little Daffydowndilly and Other Stories (Riverside Literature Series, Houghton-Mifflin Co.), \$0.48.

Old Manse and a Few Mosses (Riverside Literature Series, Houghton-Mifflin Co.), \$0.48.

Hawthorne's Short Stories, Newton Arvin, ed. (Alfred Knopf), \$3.50.

Tanglewood Tales (Houghton-Mifflin Co.), \$1.75.

Prices of all books reviewed in THE PASTOR
are subject to change without notice.—Ed.

Choosers and the Chosen

THE DRAMA OF ATHEIST HUMANISM, by *Henri de Lubac, S. J.*; *Edith M. Riley, trans.* Sheed & Ward, 253 pp., \$4.

Father de Lubac, a Jesuit professor at the Faculty of Theology of Lyons, France, has written what appears to be a literary account of several representative minds of the last century. As such the book is rich with biographical and philosophical detail and insight. What at first seems to be one more document in the history of ideas turns out to be a thrilling metaphysical drama.

The Drama of Atheist Humanism builds its plot around a conflict that sharpened in the nineteenth century and continues into the cultural struggle of today. It is a conflict between those who believe whatever gods they have are made in man's image and those who believe man is made in God's image.

The class of atheistic humanists includes Feuerbach, Marx, Nietzsche, and Comte. Their well-known conspiracy against God is not to be underestimated. There is no "ordinary complacent type" of atheism. There is so much spiritual depth, moral vitality, and philosophical revolution in these humanists' views that they are often swallowed whole by those who come to them originally only for a taste. "Like everything that is of the spirit, it is at the same time ubiquitous in its infiltration and very difficult to nail down, so that it has time to spread great havoc before the first warning is sounded."

The only voices contemporary to this quartet of deicides whom Father de Lubac regards as capable of stemming and correcting their influence, are two laymen: Danish Lutheran Kierkegaard and Russian Orthodox Dostoevsky. The drama is well drawn. Just about the time when the Marxian super society and the Nietzschean superman begin to jar one's confidence in the God of the Church, Kierkegaard comes on the scene to carry the drama to a new dimension that calls for something faith has always offered but neither Marx nor Nietzsche has provided. Then in order not to seem unfair the author allows Comte to undo Kierkegaard's influence with a somewhat plausible religion of humanity contrived to dispense with God. But Dostoevsky carries the final scene, and when the curtain falls, one is embarrassed and ashamed at having tried to be a man without acknowledging the God above.

There is a secondary plot unwittingly woven into this drama. To the Protestant mind it all but steals the show. Dostoevsky, as everyone knows and as de Lubac bravely makes no effort to conceal, links Socialism and Catholicism as two instances of the Tower-of-Babel crime against God. Comte (himself a socialist of a sort reducing man to "the subject-matter of sociology") charges Catholicism with foreshadowing his positivism. The success of the social sciences depended, in Comte's thinking, upon the destruction of the idea of God. First by its worship of saints (a form of polytheism) and then by its worship of Mary (a form of fetishism), Roman Catholicism prepared the ground for Comte's final broadside against the one God. Then when Comte's new religion was not freely accepted by the people,

he found it necessary to resort to Roman Catholic legalism and totalitarianism as external guarantees for the success of his ailing cause.

In view of the perennial possibility of such a cultural alliance, one wonders who may be the better ally in this ambiguous and compromising religious struggle of the present: The theistic humanist who by his religious habit develops a culture in which God himself may feel estranged. Or the atheistic humanist who by his honest refusal to play religious games contributes within his culture to the metaphysical thirst that ultimately leads to God?

"Protestantism," as Comte rightly saw, and as Kierkegaard and Dostoevsky illustrated, "always attacked religion in the name of God."—*Carl Michalson.*

New Testament Theology

AN INTRODUCTION TO NEW TESTAMENT THOUGHT, by *Frederick C. Grant.* Abingdon-Cokesbury Press, 304 pp., \$3.75.

The publication of this book is a significant event for serious students of the New Testament. It is the first major work in the field of New Testament theology by a first-rank scholar to appear in English in more than a generation. The closest approximation to it is Millar Burrow's excellent *An Outline of Biblical Theology* (Westminster Press, 1946) which covers both Old and New Testament theology. Professor Grant (of Union Theological Seminary, New York City) and Abingdon-Cokesbury Press are deserving of the warmest thanks.

The volume contains five introductory chapters in which the thought of the New Testament is characterized. Various fundamental questions are raised. Is there a New Testament theology, or are there only variant theologies? What is the relation of New Testament to Old Testament thought? Is the thought of the New Testament basically speculative or religious-moral? In what sense may it be regarded as revealed truth? There follow chapters on the doctrine of God, miracles, the doctrine of man, of Christ, of salvation of the church, and a final chapter on New Testament ethics. A biblical reference index and a general index add to the usefulness of the book.

It is impossible in a brief review to convey much of the remarkable range of the author's thought. It is everywhere evident that he is at home not only in the New Testament but also in the Old, that he has more than passing acquaintance with Greco-Roman literature, history and literature of the church, and contemporary New Testament literature and theology. He sees the thought of the New Testament as "essentially a continuation and further development of the thought of the Old Testament, with a new orientation and emphasis." It is legitimate, he believes, to speak of a New Testament theology, but it is a growing theology in which variety appears; there is no "dull and static uniformity." In Paul, for example, the influence of Hellenistic thought—presuppositions, terminology, outlook—is clearly discernible. While Paul did not distort the gospel preached by Jesus,

REVIEWERS

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did add new dimensions (notably the conception of imic redemption), as did others who attempted to think and to state the relevance of Christian belief.

Grant believes that it is impossible, in view of the nature of our sources, to recover with any certainty the Jesus of history. From the very beginning of Christianity the figure of Jesus was theologically interpreted. He thinks it unlikely that Jesus regarded himself as the Messiah. The church has reached out in all directions for categories adequate to explain him, including the messianic. But "he eludes our categories of historical classification for the simple reason that he is wholly unique." He announced the coming of the Kingdom of God, regarded his healings as signs of the Kingdom's power at work in the present, and sought to prepare his followers for the advent of the Kingdom. His ethics are not "interim" ethics; rather they are "ethics of the family of God." God the King is also God the Father; his subjects are his children. Both Jesus and the early church regarded their age as an age of transition. God's eschatological salvation was breaking in; shortly the change would be completely effected.

So profound are the insights in this book that one hesitates to find fault with it. The average reader will find the author's style difficult in places, due to involved sentences and many untranslated Latin expressions. His ideas frequently overleap their captions, trespassing on territory to be covered later. More sectional and chapter summaries are needed. Most curious is his presentation of Jesus' ethics as "agrarian ethics"—a protest against the urbanization and industrialization of his times—a fact which in his opinion makes them more or less inapplicable to our situation.

The book probably will be used mostly by professional theologians and advanced students, though ministers who are accustomed to scholarly "digging" will find it rewarding.—**Edward P. Blair.**

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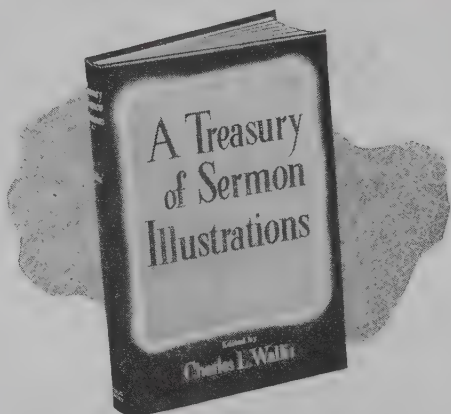
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The Growth of Science

THE AUTOBIOGRAPHY OF ROBERT A. MILLIKAN
Prentice-Hall, 311 pp., \$4.50.

This book reminds us again that the fabulous growth and development of modern scientific knowledge has occurred in the main since 1900. Millikan not only participated in the movement, but by his teaching and research he greatly aided it. His life story, related by him in a most fascinating fashion, tells how he was made a physicist at Oberlin by a Greek teacher who allowed that "anyone who can do as well in Greek can teach physics." His teaching of physics began at Oberlin in his undergraduate days and for one year following graduation from college. After finishing his graduate work at Columbia University and abroad, he declined to return to Oberlin and cast his lot with the new University of Chicago.

This volume is distinguished as much by its personal observation on education, religion, and world events as by its physics. After saying this, it is important to add that the author does not subordinate his interest in science to the humanities. This volume furnishes the reader a concise history of the growth of scientific knowledge since 1900, and shows how the great discoveries made in the "dead field of physics" during the last five years of the nineteenth century furnished the basis for work in radioactivity, atomic energy, and X ray. In the unlocking of the secrets that opened the way for the electric age, the common use of wireless communication, etc., placing us on the edge of the atomic era. Dr. Millikan not only played a major role but was personally acquainted with the great scientists who made many of these discoveries. He himself saw America move from the bottom among the nations in scientific leadership to first place. This was partly due to the genius of the American to link the theoretical with the practical, or to tie physics up to engineering.

Millikan flavors his story with personal observations. He thanks his "good fairy" for guiding him through life, from his beginning in a Midwestern village in the home of a minister to California Institute of Technology. He finds in his boyhood home and surroundings factors that were highly educational. Evidently his philosophy of life was deeply influenced by the religious life of his home and college.

As a professor for many years in two great institutions, he reached some sound conclusions on educational administration. He would make the highest rank in an institution, professor, reduce the exaggerated position of department heads, and give equal encouragement to promising teachers. When he was called to the California Institute of Technology, he refused to be president. Instead he formed a small committee of trustees and faculty members for administrative purposes. Yet, with reluctance to accept the honor of the presidency, it is evident that he has carried most of the school's responsibilities and as the virtual head of the institution, he has inspired confidence in benefactors and faculty colleagues.

Millikan, as a scientist through the years, has been known for his deep religious convictions. These, he held, were essential for the development of the consciences, ideals, and aspirations of man. They did not conflict with science because the latter pertained to the facts, processes, and laws of nature.

In a life spread over eighty-two years, calling for a sort of study and research to qualify him for the Nobel Prize in physics, Dr. Millikan never has been in an eddy. He

ays a part of life's mainstream. In the critical days of
rld War I, he took the lead with scientists in forming the
ional Research Council. Their contributions included
perfecting of a detector with which ships could locate
marines and eventually end the blockades. The policy of
organization centered research in the universities in-
nd of placing it under Federal control, a threat he always
ned his colleagues against. Because of his many and
quent contacts with Europe he was a realist in facing
ld events.

When Millikan celebrated the fiftieth anniversary of his
duation from Oberlin, he noted that the world he faced
a college student called for the special development of the
sical sciences. Now, he saw the challenge coming from
social sciences, and were he to begin life he would find
challenge in the social sciences. If in the latter man
ld foresee that the next half century would promise as
le a dissemination of the understanding and utilization
the laws governing man's living in this world as Millikan
witnessed in the physical sciences, he could take
rage and go on.—**John O. Gross.**

his Man Loved Freedom

NICOLAS BERDYAEV: CAPTIVE OF FREEDOM, by
Matthew Spinka. Westminster Press, 220 pp., \$3.50.

Just the other Sunday I heard a preacher refer to
Nicholas Berdyaev as a magisterial authority in theology—
I then misquote him! It seemed to me an interesting
example of the fame and elusiveness of Berdyaev in the
hands of American ministers. Almost everybody knows
something about him; a good many have read one or
two of his books; a few have studied him rather care-
fully but only in English translation, and therefore can
place him only a tentative placement and evaluation in
the contemporary religious scene.

Until *Nicolas Berdyaev: Captive of Freedom* appeared
there was no comprehensive study of his life and thought in
English, based adequately upon the original source materials.
Professor Spinka has rendered a signal service to us all
because he has provided us with just such a survey and
interpretation. His qualifications for such a task are very
good indeed. He is an ardent but not uncritical admirer of
Berdyaev; and since he has read the man in his own lan-
guage, he understands a great deal of the cultural and in-
tellectual milieu in which Berdyaev worked.

The book is divided into two parts of rather unequal
length and merit. Part One, entitled "The World Berdyaev
Fought Against," is an informative and interesting biog-
raphy of an extraordinary man set against the background of
an extraordinary epoch. It will be used with great profit
not only by students of contemporary theology trying to
understand Berdyaev's books, but also by preachers in
search of dynamic and relevant illustrations. Here Berdyaev's
struggle as thinker and man of faith is traced from his
early infatuation with Marxism, through his acceptance of
"Neo-Christianity" and his rejection of traditional Chris-
tianity, to his mature development as a gnostic Christian of
his own peculiar brand. This section makes a truly original
contribution to the study of contemporary theology and is
an impressive biography.

Part Two, "The Faith Berdyaev Lived By," is an expo-
sition of Berdyaev's system of thought. Here Professor
Spinka's treatment is somewhat less successful than in the
first section on his life and times. The handling of philosophical

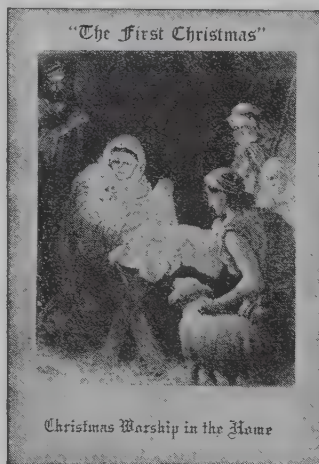
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issues is neither as precise nor penetrating as his development of historical and biographical material. Nevertheless, the main themes of Berdyaev's religious philosophy are set out clearly (his concepts of "existentialism," "personalism," "uncreated freedom," "God-manhood," and "eschatological metaphysics"). Berdyaev's unusual talent for original thought and provocative expression is amply exhibited. And, again, it is the best summary of Berdyaev's thought available.

Professor Spinka is careful to make the point that Berdyaev ought not to be regarded as a representative spokesman of Russian Orthodox Christianity, as too many people have uncritically supposed, to the dismay of authentic Orthodox philosophers (like Lossky) and theologians (like Florovsky). For all his appreciation of Berdyaev's contribution, Spinka's analysis provides new data which tend to confirm an impression that has grown on me with the years: Berdyaev's books are really "tracts for the times" rather than "classics" in modern religious philosophy. His cosmogonic speculations are undisciplined and fustian; his gnostic views of human nature and Christology are seriously defective when judged against the basic core of historic Christianity, East or West.

Berdyaev is best to be understood and valued as an unsparing critic of his age, a prophetic denouncer of the hypocrisies and scandals of decadent and nominal Christianity, a great lover of freedom, and an eloquent advocate of the sacred worth of the human spirit. For all these things he deserves to be read and understood by contemporary Christians, and for this, Professor Spinka's book will serve as an excellent guide.—**Albert C. Outler.**

The Beginnings of Duke

TRINITY COLLEGE, 1839-1892: THE BEGINNINGS OF DUKE UNIVERSITY, by *Nora Campbell Chaffin*. Duke University Press, 584 pp., \$5.

The author gives us in this volume an engaging history of a typical church college. One can see and feel the life of a small community school in Randolph County, North Carolina, which grew into a private academy, then into a state normal for training public school teachers, and finally into a college sponsored by The Methodist Church.

Braxton Craven, the first president of Trinity, began teaching in the school in 1841, when he was only nineteen years old. He developed it into a college, guiding its destiny until his death in 1882. Apparently Craven had some limitations; he certainly had enemies. But despite every discouragement, he worked shrewdly and with single-minded devotion at the self-appointed task of building a college.

When others evaded responsibility for the school, Craven assumed it. When no one else would put money up to keep open the doors of the institution, Craven advanced it himself. When a leading minister denounced Craven's administration on the floor of the North Carolina Conference, the administrator sat calmly at his desk as secretary of the conference and "answered him never a word." Trinity College was to a marked degree the lengthened shadow of one man, Braxton Craven.

Dr. Chaffin's research shows that church members generally did not fully appreciate the place of the church college in building denominational prestige, in typing the thought of the commonwealth, and in developing political, business, industrial, and ecclesiastical leaders. Lacking that vision, the people did not make the sacrifices necessary to endow an outstanding institution of higher learning. Through-

out the period covered by this book, Trinity College, almost every other church college of the time, was a small school with meager financial resources. It was always in debt, frequently on the brink of financial ruin.

In time, the potentialities of the college attracted attention of a few able laymen with adequate financial resources. Some of these men were graduates of Trinity. They helped the school to weather some of its worst financial storms. Then, at the right psychological moment, 1889 they stepped in and helped John F. Crowell, vigorous young president, to move Trinity from the area of Randolph County to the outskirts of the thriving city of Durham, where it was in a position ultimately to receive material gain on a large scale.

If the reviewer has one criticism, it is that the book gives insufficient attention to religion on the campus. It does tell the reader enough about the revivals that stopped class-swept young people into the church, and turned some to ministry as a vocation.

Still this book is an admirable contribution to the history of church colleges. Persons interested in Trinity College (or Duke University) or in the history of church institutions of higher learning, will find this volume good reading.—**Albert C. Outler.**

When to Compromise

THE DILEMMA OF THE IDEALIST, by *David Bryn-Jones*. Macmillan Co., 278 pp., \$3.

Here is the psychograph of an idealist who is trying to find the basis for the constant compromise that an individual must make between the world demands. Professor Bryn-Jones seeks to bridge the gap between the ideal and the actual, which "runs through our whole social and political experience." The early Christians noted a difference between the "earthly" and the "heavenly kingdom," and modern Christians still confront it.

While Bryn-Jones is occupied with the place and function of compromise on any basic ethical question, he takes the problem of war as the point of his chief interest, and the one of most frequent controversy. After some slow and repetitious introductory chapters on the ethical problems of historic Christianity, he develops the issue of absolute adherence to an ideal Christian good in a world where war on a world scale breaks out frequently.

The contributions of the idealist are of far more importance to Bryn-Jones than those of the compromiser. The idealist furnishes a constant "judgment" on conditions of his time (a sense of "sin" to church people); he supplies the "dynamic of social progress" and a program of social action. He keeps alive "the knowledge of the good," contributes to "men's deepest satisfactions" by showing them that they are "something more than mere creatures of earth," and preserves conditions where men can think for themselves.

Yet it is just because the moral absolutist is so often given to intolerance, lack of sympathy, and impracticality, that he harms his cause. Woodrow Wilson's inflexibility in refusing minor amendments to the League led to its ultimate rejection in America and its downfall in Europe. It is important not to despise the day of small things so that one misses the "possible" while insisting on the ideal. If one seeks to "take the Kingdom by violence" now, as in Jesus' day, he offends against his own enterprise.

A sober look at the strategy of compromise reveals that its necessity grows out of the complexity of our social

picture. Individuals can more clearly act on principle than social groups. Compromise may reflect continuity in social process, it may enable principle to continue to be of interest to the "practical" man, and keep the support of the church while its pure doctrine ferments within the minds of its members.

Bryn-Jones is, of course, aware of the dangers in compromise, such as the encouragement it gives to the currying of worldly favor and to the confusion of the difficult with the impossible. It postpones the greater achievement while we are content with the "average" accomplishment. He wants us to realize that the crux of our moral crises comes at the point of our decision as to how much of an idealist we would be and when it is time to be one. But he does not expect us much to settle these vital questions. His conclusion is that we may compromise when we foresee the opportunity or to modify the circumstances that call forth the compromise, is perhaps his most positive principle.

The volume suffers from verbosity, indefiniteness of conclusions, and lack of careful definition for such terms as "compromise," "idealist," and "progress." Yet it may illustrate the fact that the ultimate questions are incapable of final answers, and that the best service a book (or a sermon on that matter) can do for us, is to hold a basic subject up to a new light.—**Louis William Norris.**

Knowledge and Faith

NEWING THE MIND, by Roger Hazelton. Macmillan Co., 192 pp., \$2.50.

In this clearly written and vigorously argued book, Roger Hazelton provides another chapter of his theological odyssey, one that is concerned with the religious life in our time. The author's two earlier books, *The Root and Flower of Prayer* (Macmillan Co., 1943) and *The God We Worship* (Macmillan Co., 1947), show a fine grasp of the devotional life, both personal and corporate. This book, which finds the author now a professor of the philosophy of religion, takes the nerve of his message as to the role the mind must play in the life of religion. There is more here than an apologia for the life of reason. Here is an honest attempt to show how faith and devotion are related to reason and how the faith of modern minds must be buttressed by reason—also how they must flower into reason if it is to live in the truth that Christ promised to those who dared to take his way.

The theme of the book follows closely Augustine, who is often quoted in the course of the argument. It is faith in the search of understanding that is depicted. There is no notion that God can be proved like a mathematical theorem, but there is a repeated rejection of Barth and Brunner and the anti-intellectualists of our time who insist that faith is utterly out of connection with anything in the reason of man. Rather belief, "the energetic adhesion of the mind, . . . not knowledge, but is knowledge-bent."

Hazelton keeps insisting that any belief that cannot reach toward knowledge and furnish the climate in which a new world-view can be formed is likely (1) to be turned to an embalmed morsel that will have little power to guide a believer's life or (2) to be carried away when the next blowdown comes. Yet he never hesitates to place belief, faith, and man's inner needs and experiences of God as the raw data to the intellectual process, which for him is a purifying, deepening, and widening process that all great Christian minds—Origen, Augustine, Aquinas, Luther, and others—have carried out.

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The book abounds in excellent illustrations, and many ministers will find help in the presentation of the relation of faith and reason. There is never any careful wrestling with the problem of what is the residuum of belief which challenges a commitment that, once made, is never altered. What differentiates religious commitment from the tentative hypotheses on which science proceeds? This problem needs to be included in such a discussion as this. The main thesis of the volume, however, is admirably defended, and the book will be read with profit by all who are concerned for the life of the spirit in our time.—**Douglas V. Steere.**

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Childhood and Adolescence

YOUR CHILD MAKES SENSE, by Edith Buxbaum. International Universities Press, 204 pp., \$3.25.

ADOLESCENCE, by C. M. Fleming. International Universities Press, 262 pp., \$4.50.

In his book *New Frontiers of Psychology*,¹ Nicholas DeVore writes: "To faulty sex instruction that stems directly from the church, I attribute most of the inhibitions that are making us a nation of neurotics. . . ."

If this statement is true—even in part—the church has a tremendous responsibility, perhaps even a greater responsibility than it has admitted. The church has always worked with children, but too often it has been content with a few Bible stories largely unrelated to life and with entertainment programs which got the youngsters out of harassed parents' hair and disintegrating nerves. Not many churches have vigorously tackled a program for parents, especially for the parents of young children or expectant mothers. One sympathizes with the also harassed ministers who constantly ask "How?"

There are many books on child rearing and child psychology, but *Your Child Makes Sense* is one that seems to me to be particularly good. In the foreword, Anna Freud, daughter of Sigmund Freud and renowned analyst, writes: "There is a constant clash between the claims made by the inner world of the child (his instinctive wishes) and those of the external world (represented by the parents). . . . It needed nearly fifty years of psycho-analytic research . . . and the added impact of two world wars to break down an age-old prejudice and make the adult world realize that children, no less than adults themselves, are dominated by their sexual impulses and aggressive strivings."

And yet this is not a book about the sex education of children, nor is it dominated by a psycho-analytic point of view. It is simply and interestingly written with an abundance of well-selected illustrative material, which is not labored or overdrawn. Parents need encouragement and direction. They are too ready to admit their responsibility and to accept blame when they are no more responsible for their own bad mental health and lack of inspiration than their own parents and grandparents were.

"How much do you expect your grandmother knew about sex?" I asked an attractive co-ed who was complaining because her mother had given no instruction upon this vital subject. "Pooh," she responded, "I'm sure your grandmother never even knew why she caused her to get pregnant."

In this book the author goes quite to work and does the job without fare, scoldings, or hiding behind technical language. Opening with a thirteen-page chapter by a doctor on "Physical Development and Care of the Child," the book continues with chapters on "Mother and Child," "Development Upon Mouth Activities," "Development," "The Child as a Member of the Family," "The School Group," "The Cultural Group," closed with a list of selected readings. I would recommend that this book be placed into the hands of young parents by the pastor, placed in the church library, and made available on the book table.

While there are many books on childhood and child psychology, there is practically none on adolescence, which is "defined in general terms as the period of transition from childhood maturity." Those who are between twelve and twenty years of age fall into this category. *Adolescence*, by M. Fleming, is a book concerned with this age group and written by an English educator. It draws upon recent findings from the fields of anthropology, physiology, medicine, psychology, and saunometry, all of which are enough to ruin it, and that is just the case. The weakness of the book is that the writer knows too much and is unable to put his material into a readable volume. Too much chaff through with the grain.

The book is divided into three parts: "The Adolescent at Home," "The Adolescent at School," and "On the Threshold of Maturity." Everyone agrees that adolescence is a difficult period for the adolescent as well as for those who come in contact with it. The "teen-ager" is neither child nor adult, and ministers as a general

¹ Reviewed in the May issue of THE PASTOR.

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fer to ignore the problems which youngster faces at this time. We try to endure the adolescent years, and it is during these years that three most important decisions of life are made by probably 80 to 90 per cent of all persons: the choice of life-partner, a life partner, and the Christian mission for life. The church has a great responsibility to its young people at this age.

The book is filled with information for the teacher and leader of youth; I do not believe it will be helpful to parents.—**Russell L. Dicks.**

God's Witness History

DRESSED TO CHRISTIANS: ISOLATION VS. WORLD COMMUNITY, by **Floyd H. Ross**. Harper & Bros., 154 pp., \$2.

There are many who will rejoice because this book has been written. Among such will be those who enjoyed and profited by the publication of *Reckoning Missions* (1932). Admirers of studies of James Bissett Pratt will also be happy. So also will those who have followed the argument "community versus discontinuity" in the study of missions since 1939. Anyone who does not fear shock treatment, who is willing to put his faith convictions out where they will be exposed to the marksmanship of critics will be glad this book has been writ-

ter. Mr. Ross believes in the function of community. If we are to understand the God of history and the God of man's experience, it is necessary for us to go back to our past to discover religion's inclusive meanings. The author tries to see history as an ever-changing screen and to seek for a coherent pattern.

The book has a number of features which remain with us. First, it is the kind of book that stimulates because it discusses. It has been called a "fighting" book. In a personal copy we have underlined many sentences that attractively produce bodies of material. "Theologians are earthborn even though they talk of matters of more than temporal significance." "To fear God is a thing; to fear a fearsome idea of God is another." "A belief is like a tree—it is of value only if it enables us to continue onward in our spiritual pilgrimage."

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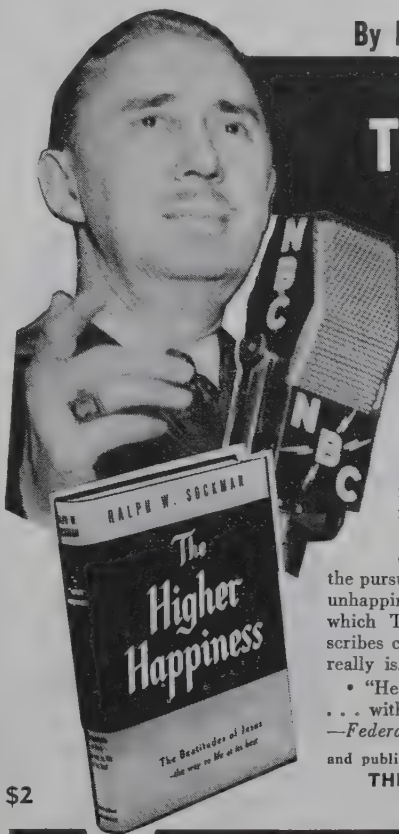
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Second, the book's outline seems to move in reverse from the way we are accustomed to moving. That may be illustrated in the way the author makes Christianity's claim to inclusiveness a very questionable matter. Or again, despite the fact that the Christian speaks of the worth of every man, that same Christian is likely to practice a dangerous paternalism according to the author.

It is sound procedure for an author to be critical as well as constructive. Whether the author intended it or not,

we believe that his questions concerning the Christian movement are better than his answers.

The author's strong conviction that God has not left himself without a witness anywhere, and in any day, will provide a splendid starting point for the student who wishes to establish positions in comparative religions or in a philosophy of missions. It will also stimulate a rereading of the writings of Hendrik Kramer, William Ernest Hocking, and Edmund Soper.—*Wilber C. Harr.*

Ethics of the Minister

MINISTERIAL ETHICS AND ETIQUETTE, by Nolan B. Harmon. Abingdon-Cokesbury Press, 215 pp., \$2.50.

The young doctor, fresh out of medical college with his diploma and degree, is well equipped in his knowledge of the human body and its functioning. He knows anatomy and physiology; he has been taught to observe deviations from the normal in the structure of the body and its behavior. He can even diagnose major deviations with fair accuracy. But he still has to learn the intricacies of treatment for more involved deviations. He also has to learn how to deal with the patient as a person.

The young minister, fresh out of seminary, is a similar case. He has been taught theories of man's spiritual nature and of his relationship with God.

He has been taught to observe deviations from the finest standards for the best functioning of man's soul. Instead of dealing with disease, he deals with sin. He has been taught to diagnose its cause and to prescribe the cure. Yet he too still has to learn the intricacies of treatment necessary for involved deviations. Also he must learn how to deal with the sinner as a person.

Here is a book full of common-sense suggestions to aid the young minister in developing professional patterns of behavior that will elicit wholesome responses from his people. If he conducts himself in the various channels of his activity according to the wise counsels offered, he will awaken a confidence in persons that will make his ministry more effective.

The book is the result of the correlated study of ministerial-behavior

codes proposed by some of the denominations and the practices of seventy-five ministers who have been successful as servants of Christ to their own congregations and within their communities.

Suggestions are offered in some detail as to how a minister will most effectively conduct himself as a person as a citizen, as a participant in a program of his denomination, and as a pastor in his relationship with his predecessor or his successor, in handling finances, and in the conduct of funerals and weddings. There are even some very sensible suggestions as to how he should dress.

To be sure, the book is not limited in its usefulness merely to the newcomer in the ministry. It is well for all of us to check on ourselves to determine whether our worth to our Lord is in any way less than it might be because of carelessness or behavior that could be readily corrected.—*Clifford Barbour.*

Preachers of the Word

PREACHING IN THE GREAT TRADITION, by Ray C. Petry. Westminster Press, 122 pp., \$2.

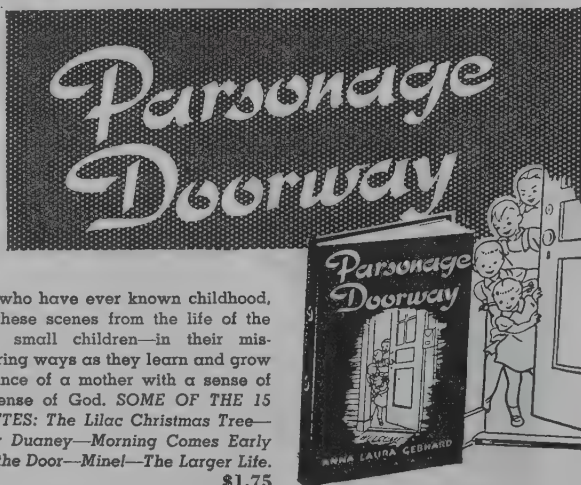
While most books on preaching are written by men who have had extensive and successful pulpit experience, this small but rewarding book is the work of a teacher of preachers. Two years ago the author's *No Uncertain Sound*, a collection of moving sermons from past generations, won appreciative reviews. Last year he delivered lectures on preaching at Crozier Theological Seminary and these lectures constitute this book.

He first treats "The Christian Image and Ministerial Responsibility." The reader is hurried past the "Gospel" and its meaning to consider the preacher's responsibilities—namely, to call sinners to repentance, to claim God's love, and to serve as faithful shepherds. Most readers will be less impressed by the thunderous lamentations of Wulstan and Savonarola than by the quiet, timely words of Nicholas of Cusa: "But no one enters the way of grace which leads to the Father through himself: he enters through the gate. Christ proclaimed himself to be the gate, also the way."

The second chapter, considering "Preaching and Teaching in the C

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Ministry," shows how preaching the agency for the proclamation of the "creedal and moral teachings of the church." Many will find the appraisal of St. Augustine's "On Christian Doctrine" fascinating and instructive. The third chapter of the book deals with the intimate relation between preaching and the common life. The final chapter considers preaching and worship: "The greatest series of all the ages grow out of worship, and call men to it." Petry is careful to note that much of the later medieval preaching was "peculiarly the work of the church" rather than the word of God. Nevertheless, even during these generations a genuine and authentic biblical preaching was not wholly lacking as the ministries of Paul Ardent, Bernardine of Siena, and John Wycliffe indicate.

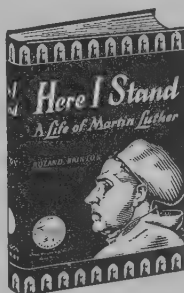
The subtitle, "Neglected Chapters in the History of Preaching," more accurately than the title describes the contents of the book. Many a seminary graduate will declare his reading and instruction never introduced him to the word of the Lord's prophets quoted in this study. The exploration among lesser-known pre-Reformation figures of the preaching tradition is the distinguishing value of the book.

The book is well written despite a few instances of strained rhetoric. The reference to "wooden scavengers" and a declaration that "some peer of the pit has galvanized academic pygmies into potential candidates for the Lord's horsemen" are probably more overbearing than accurate. For the most part, however, these pages are engagingly written: positions are profusely supported with quotations, and the interpretations and judgments are sound and persuasive. The book brings to mind the great ideals of the preaching ministry by rehearsing the testimony from some of those of past generations whose voices gave forth "no uncertain sound."—**Paul H. Eller.**

KIERKEGAARD THE CRIPPLE, by Theodor Haecker. Trans. by Alexander Dru. *Philosophical Library*, 53 pp., \$2.75.

Kierkegaard was a hunchback. The nature of his physical deformity has generally remained a secret. Haecker presents the evidence that the great thinker was a cripple and examines the possible influence of physical deformity in shaping the course of his life and thought. Here is a possible explanation of hitherto inexplicable biographical details, his deep-seated melancholy, and trends in his thinking.

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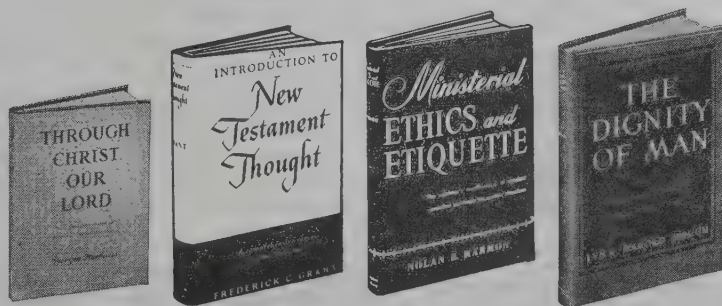
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BOOKS BRIEFLY NOTED

THE VALLEY OF THE SHADOW,
by Hanns Lilje. Olive Wyon,
trans. Muhlenberg Press, 128
pp., \$1.25.

Lilje, now well known as a leader of the ecumenical movement, braved the terrors of the Gestapo during the war years by active participation in resistance to the Hitler regime. This is the moving record of his thinking during the period of his imprisonment. It is a little book with a great message on the sustaining power of faith and the abiding peace of mind that can come through resolute commitment to the will of God.

THE PREACHER'S PRIMER, by David A. MacLennan. Oxford University Press, 113 pp., \$1.50.

Convictions and suggestions on preaching by the professor of Preaching and Pastoral Care at Yale Divinity

School. The convictions regarding the minister's obligation and opportunity are rooted in twenty years of experience in the pastoral ministry. The suggestions are designed to help others preach more effectively and with deeper satisfaction. An inspiring appreciation of the high adventure involved in proclaiming the full content of the Christian message.

THE GREATNESS OF THE SOUL; THE TEACHER, by St. Augustine. Joseph M. Collier, trans. Newman Press, 255 pp., \$3.
THE LIFE OF ST. ANTHONY, by St. Augustine. Robert T. Meyer, trans. Newman Press, 155 pp., \$2.50.

Volumes 9 and 10 of the Ancient Christian Writers Series. They maintain the high standards of excellence set by the earlier volumes. Each translation is fully annotated and indexed. The biography of St. Anthony provides indispensable source material for the understanding of the development of the monastic ideal of flight from the world. The two dialogues by St. Augustine present his views on the nature of the soul and his conviction that "there is no teacher other than God who teaches man knowledge, which is also in accord with what is written in the Gospel."

THE ILLUSION OF IMMORTALITY, by Corliss Lamont. Philosophical Library, 316 pp., \$3.95.

A curious and belabored effort to prove that belief in immortality is a harmful illusion. In the Introduction John Dewey endorses the argument of the book and adds his own opinion in these words: "Of belief in immortality more than any other element of historic religions it holds good, I believe, that 'religion is the opium of the peoples.'" This extended catalogue of objections to belief in immortality is worthy of study by those who wish to give an effective presentation of the Christian answer to these and similar arguments.

MORE THAN BREAD, by Frank Benton Herzel. Muhlenberg Press, 280 pp., \$2.50.

An analysis of rural life presented through the discussion of three topics: "Constructive Forces in Rural Life"; "Destructive Forces in Rural Life";

and, "The Task of the Church." of the best recent books on church work.

THE DYNAMICS OF GROUP DISCUSSION, by D. M. Hall. Interstate, Printers and Publishers, 19 N. Jackson St., Danville, 66 pp., 75 cents.

A handbook for discussion leaders. It provides helpful suggestions for development of methods and skills which can make group work more interesting and serviceable.

INFORMAL ADULT EDUCATION, by Malcolm S. Knowles. Education Press, 272 pp., \$4.

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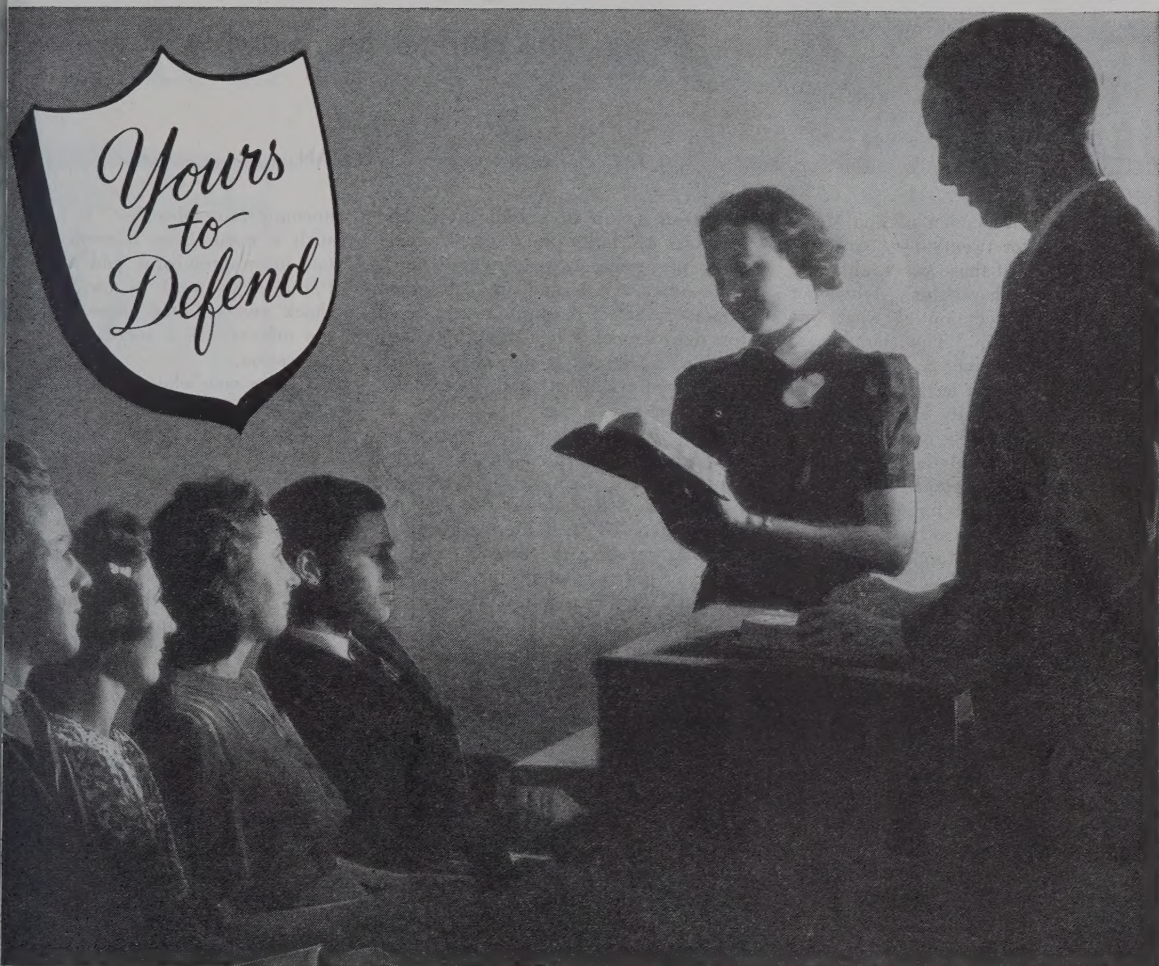
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By A LAYMAN

I have been a member of The Methodist Church for twenty-five years. For the first fifteen of those years, although I attended church regularly, I had not the slightest conception of what was meant by "worship." The church was a place one went once a week to sing hymns and receive a lecture on morals.

Slowly and painfully in the past ten years, through reading and association with an exceptional Methodist minister, I have gradually developed some small appreciation of the importance, the beauty, and the necessity of worship. Still I have had few opportunities actually to worship in the church.

I wonder why this is. Doesn't the church exist primarily to help man find God? Are not prayer and worship the principal means of approach to God? Rightly or wrongly, and somewhat belatedly, I have become convinced that they are, in the last analysis, the only approach to God. And yet, based on my personal experience and observation, I would make the following estimate (which I sincerely hope is wrong): in 10 per cent of Methodist churches the service and atmosphere are conducive to worship; in 25 per cent it is possible to worship if one is determined; in the remaining 65 per cent it is almost impossible really to worship.

I wonder how many share with me a feeling of sorrow and dismay that this should be true. Perhaps most other Methodists are pretty well satisfied with the average church service. Perhaps the "worship service" is incidental and the board meetings, fellowship clubs, women's societies, youth groups, and all the other wheels that go around in our church are taking us to the Kingdom.

Yet I seem to sense more and more a hunger that is not being satisfied; a dimension of life that is only dimly seen by most of the leaders of our church. The hunger wells up from time to time in the signs of the times. To me the outstanding revelation and chief significance of the "Betty Lou Marbury Case" was the unexpected prayer consciousness of the nation.¹

Remember Eddie Rickenbacker and

¹ In December, 1949, Betty Lou Marberry, Brownsville, Tenn., faced with the possible loss of an infected hand, stirred the nation by her calm faith in God and belief in prayer.

the small group in a life raft in the Pacific? An interesting and dramatic story of rescue at sea became much more—almost a legend, in fact—when it was revealed that the men prayed for deliverance. When that note was sounded, it struck a responsive chord in the nation's heart that vibrated for years.

How do we explain the appearance of *The Seven Storey Mountain* (Harcourt, Brace & Co.) on the best seller lists month after month? Does it not mean that Thomas Merton's search for God parallels the search going on in many hearts, and not necessarily a Roman Catholic heart?

To put it bluntly, this hunger is not being fed in the church which I have attended. I was interested in one comment made concerning the worship services at the recent Fourth National Methodist Student Conference at Urbana, Illinois: "The worship services are beautiful, but I haven't worshiped in one yet."

To be sure, the word "worship" is used to describe our Sunday gatherings at 11:00 A.M., but do we really know what we are saying? The choir files in and sings, usually in a bored and perfunctory manner, the "call to worship." Then do we begin worshipping?

The minister arises and says, "We will continue our worship by singing Hymn Number 1." He knows, and we know, that there is no worship to continue, but we stifle our doubts and indulge in the hypocrisy. It is a little game we play once a week. (I confess it is difficult not to become bitter. We need so much this one thing that only the church can give—at least, I feel that I need it—and yet the church, while maintaining the activities that a good Elks Club or Chamber of Commerce could do, neglects its unique contribution to corporate life.)

What's the answer? We need saints—saints in the college of bishops and saints in the pulpit. This is one responsibility the church leaders cannot shove off on the congregation. I have used the word "saints" purposely even though I know it probably means something different to the average Methodist than I intend it to mean in this connection. I use the term purposely to shame the ministry and those who are

uncomfortable because I have such a word. Does it seem altogether too uncompromising and imposing? Perhaps we need to use it more shock and frighten those who re the ministry as a mere vocation profession.

I know men who possess many of the qualities of the saints. The one essential quality is simple devotion. This quality one can become a saint without it one should not aspire to a minister. To define it I would quote from Francis de Sales quoted in Douglas Steere's *On Being from Within* (Harper & Brothers, 1944): "Devotion is the promptitude, vigor, affection and ability which have in the service of God, and it is a difference between a good man and a devout man; for he is a man who obeys the commands of God although it be without great pride or fervor, but he is devout not only observes them but does promptly, willingly, and with a heart."

The key, then, to a real worship service is a devout minister. In addition to knowing how to pray, the minister must want to pray. Some ministers want to go fishing more than they want to pray. If I were a bishop at an annual conference I would not ask a minister how many additions he had obtained, or how much money he had collected, but how much time he had spent in prayer.

I am sure that many ministers and church leaders are as conscious of things I have mentioned as I am. I want them to be. I am sure also that many a church leader winces in his own sorrow at his own shortcomings of those colleagues who feel, or they feel, the call to bring in the Kingdom. On the other hand, all too many are not even conscious of the hunger have mentioned. They are completely unaware that they are handing out stones instead of bread.

As a layman I am concerned about this and will keep repeating it. I have been heard. What good does it do to have the largest Protestant nomination in the world if we are failing in the simple, elemental purpose of our chief duty and highest privilege—worship?

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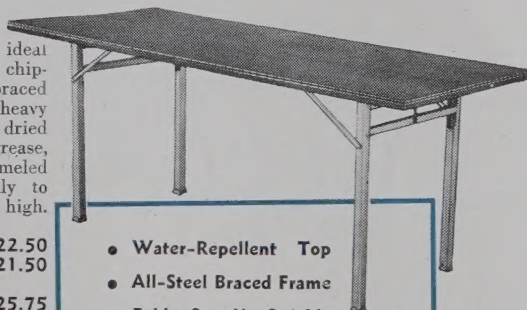
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Compassion's Bruised Hands

¶ The story [of the Rich Man and Lazarus] offers no support to the glib assumption that Dives would have fulfilled all duty had he dressed Lazarus' sores and fed his hunger. True charity is more than flinging a coin to a beggar; it is not spasmodic or superficial. Ameliorations such as food and medicine are necessary, but there is a more fundamental neighborliness, "These ought ye to have done, and not to have left the other undone." Compassion will play the Good Samaritan on life's roadside, but that will be only an initial act. . . . Compassion will lay hands on the world-order and say of war: "This way of settling differences is not kind. This business of choking men with poison-gas, of pumping propaganda of hate into the veins of peoples normally humane, of darkening a million homes in one campaign, cannot be reconciled with the dictates of love." The Good Samaritan's work only begins on the Jericho road. Soon he is seen molding a recalcitrant planet with bruised hands until he has fashioned it into a brotherhood. And—always his greatest "charity" is the outgoing of his own spirit!

—George A. Buttrick, in *The Parables of Jesus* (Harper & Bros.)

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